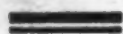


The CHRISTIAN CENTURY

A Journal of Religion



Dr. Fosdick's Punishment

An Editorial



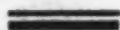
THE GERMAN KLAN

By Reinhold Niebuhr



Where Did Cain Get
His Wife?

By Frank R. Shipman



Fifteen Cents a Copy—Oct. 16, 1924—Four Dollars a Year

OCT 14 1924

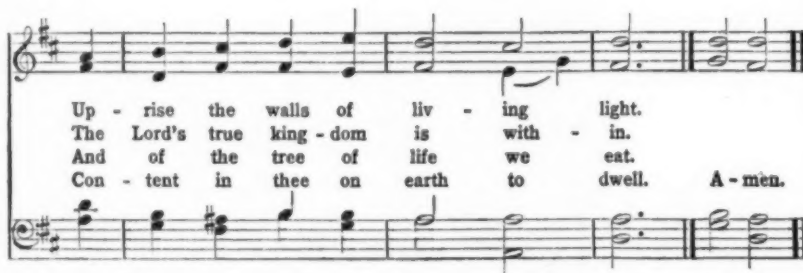
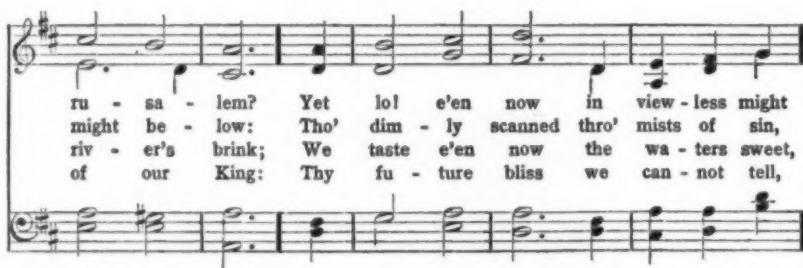
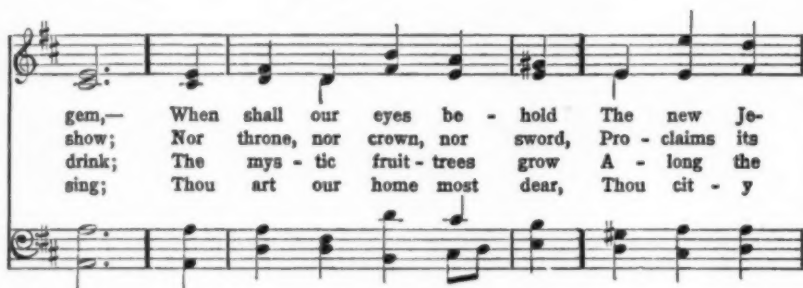
Does Your Church Sing This Great Hymn?

Try it on your piano—Read it thoughtfully.

DARWALL 6,6,6,6,8,8.

WILLIAM W. HOW, 1871

JOHN DARWALL, 1770



The above hymn is selected from the matchless collection.

HYMNS OF THE UNITED CHURCH

Charles Clayton Morrison and Herbert L. Willett, Editors

The hymnal that is revolutionizing congregational singing in hundreds of churches.

SEND FOR RETURNABLE COPY AND PRICES

The Christian Century Press

Chicago

Hymns of The United Church

is the most inspiring and beautiful hymnal in the American church. All the best loved hymns of Christian faith are included and, in addition, the book is distinguished by three outstanding features:

HYMNS OF SOCIAL SERVICE.

HYMNS OF CHRISTIAN UNITY.

HYMNS OF THE INNER LIFE.

Think of being able to sing the Social Gospel as well as to preach it! The Social Gospel will never seem to be truly *religious* until the church begins to sing it.

♦ ♦ ♦

Note the beautiful typography of this hymn; large notes, bold legible words, and *all the stanzas inside the staves.*

When writing to advertisers please mention The Christian Century.

Volume

EDITOR
EDITOR
WINF

Entered
Accept
Publish
Subscri
Change

THE C
but fo

Amer
Wars

C

the a
of th
peace
system
leagu
to k
In i
Her
prin
that
on v
arm
decl
disa
of fo
forc
gen
wh
min
pov
cla
"fo
of
sar
ver
wi
of
to
ju
tu
10

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XLI

CHICAGO, OCTOBER 16, 1924

Number 42

EDITORIAL STAFF—EDITOR, CHARLES CLAYTON MORRISON; MANAGING EDITOR, PAUL HUTCHINSON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, LYNN HAROLD HOUGH, THOMAS CURTIS CLARK, WINFRED ERNEST GARRISON, ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS, EDWARD SHILLITO

Entered as second-class mail matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 8, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918. Published Weekly By the Disciples Publication Society 440 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign postage, \$1.04 extra. Change of date on wrapper is receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

America Is Done With Wars to End War

CANDOR AND FAIRNESS require us to say to our readers that we neither expect nor hope for the acceptance of the Geneva protocol by the nations of the world. As with any plan purporting to be a peace plan, which keeps alive and utilizes the war system, the protocol passed by the assembly of the league of nations while competent in many situations to keep the peace has in it the seeds of ultimate war. In its essential character the protocol followed the Herriot principle rather than the Ramsay MacDonald principle enunciated at Geneva. Mr. MacDonald said that he no longer had faith in any sort of security based on military force, and counselled arbitration and disarmament as prior conditions of security. Mr. Herriot declared his unwillingness to consider arbitration and disarmament unless they were backed up by sanctions of force. "We cannot have justice," he said, "without some force behind it." The protocol followed Herriot. Its genius is not arbitration nor, of course, law, but overwhelming force. This force is dependable enough in minor cases which do not vitally concern the major powers, but the moment an issue arises involving a clash of interests of the major powers, the unity of the "force" is broken, and it either divides into a balance of power that inhibits the execution of the appropriate sanction, or it will turn against itself in another universal war. The United States will have nothing to do with any scheme that involves it in the uncertainties of future wars. Let that be said loud enough for Europe to hear. The American plan is the outlawry of war. A juridical structure—not a political nor a military structure, such as the protocol with its vitalizing of articles 10 and 16 now shows the league of nations to be—is

what America should try to build as a clearing-house for international relations. If Europe is willing to outlaw war and to join us in creating a body of law to be administered by a real court whose decrees depend for their execution upon the plighted honor of each nation and the public opinion of the world, the United States will be found eager to go more than half way in all reasonable plans of international cooperation.

Armistice Day and the Hope of World Peace

THE PROPOSAL to employ Armistice Day, November 11, and the period immediately contiguous in a national mobilization of the church forces of America in favor of world peace is receiving the support it deserves. The churches cannot afford to let pass such an opportunity for rendering constructive testimony to their interest in this cause. It is to be hoped that the demonstration may be in the truest sense national, and this can easily be the case if pastors and congregations bear their proper part. The war department has stated that only one in eight of the incorporated towns of the United States participated in the recent defense test. Now the churches have their chance to show how much more generally and enthusiastically they can rally the citizens of the nation in a display of the general desire for war's abolishment. There is the more likelihood that this Armistice Day mobilization will be a success because of the energetic leadership that the Federal Council of Churches is giving the movement. If the churches could generate as much power as they did in opposing the militaristic features of the defense test, how much more should now be possible with a whole-hearted enthusiasm for adventure in the Federal Council headquarters! The detailed sug-

1323

gestions for church participation, now being mailed to all Protestant pastors, should make possible a maximum effectiveness in this demonstration on the part of any church, no matter what its situation. A word of caution needs, however, to be spoken. This material sent out by the Federal Council, while conceived with the purpose of inducing a study of the outlawry of war, may easily lead the unwary pastor away from the very goal it claims to have in view. Ministers are asked, in the form letter distributed by the Council, to secure "resolutions on American adherence to the protocol of the world court of justice," and "resolutions on American participation in the disarmament conference to be held next June in Geneva." Churches are asked to form their opinion of the proposal for war outlawry on the basis of a contrast between the plan which Senator Borah will shortly call up in the senate and the so-called draft treaty prepared last spring by Prof. James T. Shotwell and a group of interested Americans. Both in the actions proposed and the study suggested there is danger.

Let Us Rally for an Actual Victory!

IN ANY FINAL PLAN for war outlawry there will be a world court, and that court may as well be the present body, divorced from its present unfortunate political alliances and given real juridical character, as any other. To that extent, resolutions passed now favoring such a court will do no harm and, in giving our politicians evidence of the popular mind, they may do some good. But to vote the churches of America in favor of the world court as conceived in the recently adopted protocol, or to commit them to the tentative plans for a conference at Geneva next June is preposterous. Mr. Coolidge and Mr. Hughes have undoubtedly been speaking the mind of the American people when, in recent speeches, they have made it plain that this country will not adhere to any such scheme as was approved by the league of nations for forcing world peace by a combination of super-armaments. British opinion will undoubtedly take the same position. Without the approval of the league treaty there will be no Geneva conference next June. To ask the churches to vote now for American representation in a conference that is likely never to meet, in which there would be considered a scheme that this country could never approve, is to ask them to do something that they never will and never should do. Likewise, to ask them to come to conclusions on the plan for war outlawry by comparing the Borah and Shotwell proposals is to ask them to engage in an academic and meaningless enterprise. As an improvement on the original treaty suggested to the league of nations by Lord Robert Cecil, the Shotwell plan was of interest. Its significance has now passed, however, as the members of the league have taken such portions of it as they desired and incorporated them in the treaty of arbitration and security they have submitted to the nations. Any realistic study of war outlawry must, therefore, concern itself with the study of

the proposals made by Senator Borah, upon which the senate of the United States will actually act, and the treaty of the league, which will also receive actual governmental consideration. Let the pastors and churches rally in favor of world peace on Armistic Day! Let them study the methods of war outlawry during all the coming winter! Let them resolve in favor of a liberated world court. But let them take care that they are concerning themselves with the issues that are actually at stake in this critical hour.

A Better Mind on the Racial Problem

LEST IT BE THOUGHT that the resolution of the Alabama conference of the southern Methodist church, quoted in these columns recently, represents the best thought of that entire denomination as to the relations of whites and negroes in the south, it is well to call attention to actions taken by the general conference of the same communion. These represent the authoritative voice of the church as a whole. Two years ago this supreme body adopted unanimously this statement: "We recognize the seriousness of the question of the relations between the white and colored races, especially in our land. It is our conviction that the church should openly declare its responsibility and its duty seriously to set itself to the task of aiding in the solution of these perplexing problems by the application of Christian principles. We believe it to be exceedingly important that our pastors lay this matter upon the consciences of our people in order that our relations with the colored people may be characterized by patience, justice, and Christian love. We think that our social service commission should be authorized—indeed, perhaps instructed—to cooperate with the commission on interracial cooperation in the south, and we ask all Methodist people to assist as they have the opportunity in the formation of local groups which shall endeavor to establish better relations between the races." The conference further advised the various boards of the church to incorporate the study of race relations in their general and local programs. Words in similar vein can be quoted from the pronouncements of other responsible bodies of the same church, notably from the woman's missionary council, which is in charge of the organized women's work of the denomination. There seems to be no question but that, among Methodist leaders, there is a real desire to find a basis for a program of cooperation between the races in the south. On the other hand, the resolutions of the Alabama conference, already quoted, show how large may be the gap between the thought of leaders and that of the rank and file. To a great extent it would seem as though, in relation to this critical problem, this great communion, placed in a position where it merits the sympathetic understanding of all Christians, faces the same problem that enfeebles so much of the work of all the churches. That is, of course, simply the problem of bringing the conscience of the mass into accord with the conscience of the leaders.

FOR sup
of Lot
tion of
product
proficien
revenue
the fam
strain o
much f
culties
to diss
The la
passing
least fr
himself
periodic
go into
and pu
ministe
who ha
And y
Lane,
tions o
paper
period
preach
Dr. B
is the
for a
into i
true a
that t
driven
for th
stand

Te
Vari
ized
rollin
paigh
the s
be d
1920
voter
is as
much
in th
If it
to b
poin
shad
fash

Mr. Wells and the Half Hour of Uplift

FOR THE PAST YEAR Mr. H. G. Wells has been supplying a weekly article to the Westminster Gazette, of London, which has also been syndicated through a portion of the American press. As such articles go, the Wells' product has been of a high order, and a man of Mr. Wells' proficiency might have been expected to continue such a revenue-producing feature indefinitely. Suddenly, however, the famous novelist has come to the end of his string. The strain of turning out an article a week is, he admits, too much for him, and, with a new appreciation of the difficulties of journalism as a profession that he does not try to dissemble, he brings his series of articles to a close. The last paragraph of the last article is of more than passing interest to preachers. "I shall take a holiday—at least from journalism—for a time," Mr. Wells promises himself. "If there is anything worse in this way than periodic journalism it must be preaching and having to go into a pulpit with half an hour's supply of uplift fresh and punctual every Sunday." It will not be hard for many ministers to agree with Mr. Wells—particularly for those who have to provide two half hours of uplift every week. And yet Dr. Sidney M. Berry, whose ministry in Carr's Lane, Birmingham, carried on so vigorously the best traditions of Jowett and Dale, suggests, in the same London paper in which the Wells articles have appeared, that periodic work may be easier than occasional. "Ask any preacher which is the hardest week in the year," suggests Dr. Berry, "and in nine cases out of ten he will admit it is the week after the holidays. The habit has been broken for a brief and blissful time, and it is hard to get back into it." There is subject here for endless debate. Yet, true as is the contention of Dr. Berry, it must be admitted that there are altogether too many preachers who feel driven by the requirement that they turn out sermons ready for the given hour each week, and who show it when they stand in their pulpits.

Voting—A Peek Behind the Figures

THE ELECTION OF 1924 is being featured by a concerted effort to bring qualified voters to the polls. Various organizations—many of them such as have specialized in the professional promotion of patriotism—are enrolling volunteer canvassers to make a house-to-house campaign seeking voters. Preachers are urged to preach on the subject. There are buttons to be worn; placards to be displayed. Evidently there is to be no repetition of 1920 when, we are told, but 49 per cent of all the qualified voters took the trouble to go to the polls. All of which is as it should be. We find it hard, however, to work up much enthusiasm over an attempt to secure a participation in the processes of government engineered in this fashion. If it is going to require artificial stimulation of this kind to bring our citizens to the polls at every election, the point will soon be reached where the process will overshadow the result. Reform must come in some other fashion if it is to be permanent. The truth is, as every

sensible man knows, that American citizens have fallen out of the habit of voting because there seemed to be nothing worth voting about. An analysis of the figures for the election of 1920 makes clear this fact. In that election, to be sure, but 49 per cent of the possible vote was cast. But the low percentage was to a great extent due to the condition in the solid south, where it could not affect the result one way or another, whether or not a citizen went to the polls. Thus, in South Carolina but eight per cent of the vote was cast; in Mississippi nine per cent; Georgia ten per cent; in Louisiana 14 per cent; in Texas 18 per cent; in Virginia 19 per cent; in Alabama and Arkansas 21 per cent; in Florida 28 per cent; in Tennessee 35 per cent, and in North Carolina 44 per cent. Add Pennsylvania, almost as surely Republican as South Carolina is Democratic, with its 42 per cent, rock-ribbed Vermont with its 45 per cent and Maine with its 46 per cent, and a few more of that kind, and you have the major part of the explanation of the low vote. For the rest, the important thing is to have issues that are worth voting on.

A Sidelight on the American Mind

IF IT WAS NOT for the tobacco companies the billboard concerns might go into bankruptcy. Automobile tire makers might come to their rescue, but salvation would involve a horrific economic struggle, even if all the chewing gum manufacturers were induced to join the campaign. For several months field marshals of tobacco have been commanding the advance of a brand of cheap cigarettes that has been inconspicuously on the market for years. Evidently, in the annual survey of business it was discovered that this particular brand was not achieving the sales of some others. A newer and cheaper package, holding more cigarettes, was adopted, and an intensive advertising campaign launched. For months on end now we have been assured, by every medium known to the advertising business, that these particular cigarettes are the one commodity most to be desired by those weary souls who have sought solace in other tobaccos in vain. Now the result is beginning to appear. At least, one particular billboard that has earned our most virulent hatred has begun to shriek: "Is cigarette taste changing? An average of over one thousand smokers every day change to —." We fear the tidings to be true. Not that it makes any particular difference whether the thousand smokers use these or any one of a dozen other brands of cigarettes. But the mob-mindedness of humans—and particularly, we sometimes think, of Americans—is about as discouraging a fact as any that confronts the worker for a better world. In religion, as well as in other things, the majority seem determined to do nothing but play "follow my leader." Boom any slogan long enough and you can convert a thousand smokers a day to a new brand of cigarettes, a thousand men a day to a new color of shirts, a thousand women a day to a new kind of hats, or a thousand preachers a year to a new style of evangelistic whoop-er-up. The mass movement is almost always something to be regarded

with apprehension—whether in religion or the cigarette trade. Too often it is merely the result of the manipulations of a few realistically minded gentlemen who know precisely what they want and equally well how to go about making the rest of us cry, "Baa, baa, here I come along with the rest of today's thousand."

Dr. Fosdick's Punishment

THE FUNDAMENTALISTS have had their way with Dr. Fosdick and he has resigned from the pulpit of First Presbyterian church, New York city. The strategy of the conservatives at the general assembly last May has proved effective. There a resolution was passed which compelled the presbytery of New York to invite Dr. Fosdick to join the Presbyterian church by taking the ordination vow of subscription to the Westminster confession, or in the event of his failing to do so, to take such action as might be necessary to sever his relations to First church as associate minister. Upon receiving the invitation, Dr. Fosdick promptly declined with expressions of his affection for the congregation and the presbytery and giving the reasons which made it impossible to accept the condition prerequisite to his becoming a Presbyterian minister. His letter containing these expressions will be found elsewhere in these pages.

It is too much to say that the celebrated Fosdick case is closed, though in all probability the legal and formal phase of the case has been passed. But the deeper processes of reflection on what has happened and on the implications of so grave a denouement will not stop. The issues involved are so vital to the welfare of the church of our day that the amazing formal triumph of the fundamentalists is likely to prove but a point of departure for reconstructive measures applicable not alone to the Presbyterian denomination but to the church at large.

The incredible has happened. Just as before 1914 our thoughts had become lulled to unbelief with respect to the possibility of another war, so until today we have been unable to imagine the revival of the inquisition in modern religion. But the spirit of the inquisition is among us. We do not use its apparatus, but its presuppositions and its consequences still operate. The sacrifice of the most conspicuously successful ministry in America to the assumptions of credal and ecclesiastical conformity is a commentary on the character of our religion which should make the whole church blush. What is this Christianity of ours that not only tolerates but fosters this sort of hate within the body of Christ?—a multitude of sensitive souls will ask in the first heat of their disillusionment. Can a church be oriented at all in the sphere of the kingdom of God or the atmosphere of the mind of Christ whose leaders make it their business for years to eject as a heretic a preacher whose sole guilt is that he does not hold certain dogmas formulated long ago in the same sense as his critics hold them? How far this all seems from the catholicity and grace that was in Christ!

Dr. Fosdick desired to make a demonstration of love, of unity, of catholicity. He wanted to show a public that scorns the church because of its sectarianism that, after

all, these sect distinctions were only surface marks, and that below the surface we Christians were one. Therefore, he tells us, he took especial satisfaction in retaining his personal classification as a Baptist while preaching in a Presbyterian pulpit, the reciprocal arrangement being a living symbol of the lightness with which denominational distinctions rest upon the souls of modern Christians. In refusing to change from one denominational pigeon hole to another it may be thought that he inconsistently accentuates the distinction which he hitherto held lightly. But the reverse is true. It is just because he acknowledges no Baptist loyalty which prevents his becoming a Presbyterian that he is unable to acknowledge any Presbyterian superiority that warrants him in ceasing to be a Baptist. So long as his denominational status was not an issue, there was no need of transfer, but the moment it became an issue a transfer was impossible.

Nobody, of course, questions the "right" of the Presbyterian denomination to take the action last May which resulted in Dr. Fosdick's resignation. The denomination is well enough within its "rights" in saying that only a Presbyterian may stately occupy a Presbyterian pulpit. But this defense of what Dr. Fosdick neatly calls the "closed shop" on the ground of the denomination's "right" to control its own pulpit is wide of the mark. The question is, Does the Presbyterian church have any Christian right to be that sort of a church? The issue does not strike at the church's "right" but at the church's character. It is only when the question is put this way that one can feel how unchristian a church the Presbyterian church is, how engaged it is in fostering unbrotherliness and misunderstanding, in setting up false standards by which to judge its leaders, in busying itself with interests and considerations which only eclipse the real interests of Christ's true kingdom.

And if a noble and devout church like the Presbyterian can be so unchristian, how unchristian, then, must be our whole system of denominational churches with their false accents, their childish pride, their perverted perspective, their bigotry, their social insulation and their public impotence. Our readers will do well to turn back to Mr. McAfee's profound article on this subject in *The Christian Century* of October 2, in which the havoc of the silent workings of our denominational scheme of things is laid bare. He there shows the sort of punishment our denominational system of "free churches" is able to mete out to a minister upon whom its jealousy or its bigotry falls. The penalties of the inquisition were physical and measurable; the penalties of our denominational judgment are psychical and reputational, subtle effects wrought upon the mind of the victim himself and upon the public's thought of him.

No doubt there are many who think that in his heart Dr. Fosdick merely snaps his fingers at the judgment of the denominational court and goes his way cherishing a secret satisfaction over the greatened reputation which his accusers have given him. That there are men who actually seek fame by way of innocuous "martyrdom" at the hands of an ecclesiastical court is not denied. They pose for it, they bait their accusers, they bid high and with irritating and ill-concealed insistence for the denomination to turn

the spot-
verly the
whose pr
with spir
fame. I
of having
vancies
ness is
so sound
shrinking
ductions
with an
ism or
waxing
ness, its
prophet

After
day wh
no merc
spiritua
might
certain
come t
the mi
way of
and w
feet of
Manho
Christ
though
but ha
thousa
locuto
which
in ha
make
of hi
tious
vided
thoug
in w
deple
esses
publi
were

N
ficia
of l
actu
the
tora
the
resu
feel
tion
exo
byt
to
and
and
aga

the spot-light of theological suspicion upon them. And verily they have their reward. But no teacher of religion whose professional conception of himself is shot through with spiritual understanding desires to walk this path to fame. He knows the price he must pay. It is the price of having his ministry henceforth cluttered up with irrelevancies and unrealities. Dr. Fosdick's moral sensitiveness is so keen, and his appraisal of spiritual values is so sound, that he will without doubt experience a conscious shrinking of soul when after hundreds of similar introductions he still finds himself presented to new audiences with an introductory speech calling attention to his liberalism or his radicalism, or joking about his "heresy," or waxing indignant at the Presbyterian church for its narrowness, its bigotry, its jealousy in not making room for the prophet of modernism who is to speak to us tonight!

Often and deeply will he yearn for the return of that day when his contact with his auditors was on the basis of no meretricious fame, but on the deeper level of reciprocal spiritual respect. Again and again will he wish that he might be presented to his audiences as the author of a certain little book, "The Meaning of Prayer," which has come to grips with the problem of prayer as it lies in the mind of the modern man, and has opened up a highway of faith upon which tens of thousands of young men and women all over the world walk together to the very feet of God; or as the author of another little book, "The Manhood of the Master," which has made the face of Christ to shine with an unfamiliar yet natural light, as though our eyes had been looking at him for a long time but had not seen him until Fosdick removed the veil. A thousand times will he cry out in his soul for his interlocutor to quit refreshing the public mind about a matter which diverts their normal attention from the main business in hand. The true spiritual teacher of men desires to make his contacts with them through the actual processes of his spiritual workmanship, not through some adventitious publicity. He is content with relative obscurity, provided only his spiritual contacts are simple and real. And though he welcomes a continual enlargement of the field in which his influence and leadership may function, he deplores the introduction of an alloy into the normal processes of his leadership, or any unnatural intensification of public interest in him on account of an event which if it were left to himself he would forget overnight.

No one knows better than Harry Fosdick how superficial and how sterile is the popularity that comes by way of heresy publicity. No man accustomed to deal in the actual commodities of spiritual life will imagine that for the severance of a uniquely successful and beautiful pastoral relationship Dr. Fosdick can find compensation in the sort of public greening of his personality which results from heresy agitation. To any man of sound moral feeling the result of this agitation and this final denominational ruling is punishment—sheer, subtle, poignant, inexorable. To think otherwise of the effect of the Presbyterian church's action upon the New York minister is to do him dishonor. The full wickedness of heresy trials and heresy agitations, of demands for creed subscription, and of those edicts of denominational conformity directed against a minister of Christ will be brought home to us

only as we see how even a man of Fosdick's intellectual and moral magnitude cannot come out unscathed. His income will not be affected. His voice will not be stilled. A great pulpit will call him, or if it is not great, he will make it so. The number of his auditors will not be lessened. But the psychical atmosphere of his public, and therefore of his own soul, will not be ideal for the finest spiritual workmanship.

If, then, mother church holds it in her power to cripple her giant sons, how much greater is her power to harm her sons of lesser strength! Fosdick's punishment is registered in invisible writing. But scattered over the land are a multitude of free and brave spirits who, having dared, as Fosdick did—and, in spite of any penalty, as all such spirits must continue to dare—to preach the truth as Christ gave them to see it, have had to accept their punishment in terms as objective and visible as were ever pronounced by a court of the inquisition. Most of these men never came to trial. The silent, automatic processes of our falsely organized denominational order simply ground them down to positions of inferior and restricted influence. How many of her prophet sons mother church has thus crucified none may know. Against some of them she has never taken action—they have found their crucifixion in the sheer discovery that she was what she was, and no record of their giving up the ghost has been left to us. Today they are on farms, or selling life insurance, or bartering real estate, or worst of all—filling pulpits!

How long will we permit the spiritual life of Christianity to be strangled with the dogmatism of ancient creeds, and perverted by the unreality of our denominational divisions?

Our Cool-Headed Citizenship

WHILE A CONSIDERABLE proportion of the American people show little disposition to "keep cool with Coolidge" the population as a whole reveals a reassuring capacity to keep politically calm under all auspices. Not during the lifetime of any now living has there been threat of such confusion in the national election, and so severe a testing of the provisions of the constitution for the presidential succession. Yet no one even remotely suggests that the occasion be availed of for any but orderly conduct of governmental affairs. It is even being intimated that there may be no chief executive at all for a considerable period after next March 4th. Yet it does not seem to occur to even the most imaginative that the field may be left open for a man on horseback to deploy his forces.

The example of our sister republics to the south either goes unobserved, or is observed to be conclusively shunned. A situation such as ours this fall would be a signal for a revolutionary organization in almost any one of the countries to the south. Yet if the reddest of the reds are planning any such movement in the United States, they are far more successful in their concealment than commonly, for the zealots for "law and order" were never more alert, and their nerves never more jumpy, than now. They seem to discover no evidence, real or imaginary, of red plans for such a coup. The only question which any discuss is

which one of the six presidential possibilities now in the field is finally, through the orderly operation of our governmental machinery, to be placed in the seat of power.

When John Quincy Adams was made president there was no such calm and assurance. Nor was there during the anxious period when the choice between Hayes and Tilden trembled in the balance. Only the fidelity to our established institution of the one man, Tilden, is declared to have saved the day; there were ample numbers of hot-heads among his followers who would have "vindicated the right" by shouldering arms against such "usurpation" as the installation of Hayes in the office of chief executive was assumed to be.

In the younger days of the nation, Jackson threatened to play the role of the man on horseback. Many feared and many others hoped that he would leap to the saddle to rebuke and discomfit politicians who steal elections, and frustrate the will of the people, and do those other scandalous things which furnish demagogues with their thunder and men on horseback with their lightning.

But here we are facing the possibility, more and more the probability, of greater political confusion than on either of these former occasions, yet those who are surest that some dire calamity will befall unless a majority shall vote for their conservative candidate, have not conjured up a vision of bloody revolution whatever happens. If the election goes to the house, then it will go to the house. If it passes to the senate, then it will pass to the senate. If the senate grips in a hopeless deadlock, then some other provision of the constitution or law will meet the situation. No threat of force. No fear of force.

This is a long way to have come. It has been a happy and most profitable journey. It has been worth a hundred and fifty years of the life and strife of any people to have achieved this goal. It would seem almost worth mixing things up in our politics, just to test out the ability of our political and social fabric to endure this strain. If the military mobilizers are justified, during these piping days of peace, in rallying the men and resources of the nation to see what could be done by way of meeting a military emergency, how much more reasonable is it, and how much more opportune the moment, to mobilize our political forces in a grand sham affray, just to see what might happen if a serious political issue should arise?

For, really, this is much of a sham battle. None of the calamities which political partisans predict will actually befall, no matter which of the six presidential possibilities shall actually succeed to the office. None of them will have the power, regardless of his disposition, to play very serious mischief. Happily or unhappily, the best we can do, however we vote this fall, is to register approval or disapproval of certain general tendencies. Mr. La Follette is not going to abolish the supreme court and tear the constitution to shreds, even though he is elected, or by some tricky turn of later events lands in the presidency. Nor is Mr. Dawes going to ride roughshod over the labor unions, put them all out of business, and set up an oligarchy of bankers secure in their power, if some other tricky turn of events lands him in the coveted seat. The American people will still have their shirt on, and it will still be a perfectly good shirt,

twelve and twenty-four months from now, whatever be the result of the coming election.

But the situation offers nothing to justify cynicism and carelessness in the use of the franchise. A vote will count this fall, however it is cast. The talk of losing one's vote if one shall cast one's ballot for a losing candidate is altogether beside the point. Rather may the individual who votes for the winner be said to be losing his vote. In that case he is only rubber-stamping what has otherwise been achieved. By helping to roll up a substantial protest he may effectually mold the policies of those in power in government for all the future. Intelligent and conscientious rebellion is not sin even though it fail of the grace of revolution. Protest is not bootless, even though it seem to be spurned by the powers that be. In a democracy every political voice has its effect. A pitiful, recalcitrant, bigoted, irreconcilable minority is noxious, to be sure. But democratic government is possible only as intelligent, conscientious, courageous minorities arise to win their way to majority standing, or to register their ideas in the fabric of the social order without actually attaining majority power.

Those who vote for Mr. Coolidge in sincere admiration for his character, and for the policy of government for which he stands, will not "lose" their vote though he should fail of election. Their vote may in the end count for more than if he should succeed to his present office. Those who vote for Mr. Davis in as sincere admiration for those elements in public life which he embodies and for which he stands, will not "lose" their vote in Wisconsin any more than in Georgia. Those who wish to commend Mr. La Follette's lifelong devotion to conscientious scholarship and scientific procedure in government will not "lose" their vote, though he prove a poor third in the presidential race.

There has probably not been a turn in the lifetime of any of the present citizens when a vote may count for so much as it will in this election. Rarely could it possibly do so little harm, and rarely could it do so much good. The popular mind and will are so sensitive that whatever is done is bound to be impressive. Right and truth and the free will of the people all stand to gain, and orderly government, sanity and established institutions have nothing to fear by the free exercise of the franchise. To declare that the election is going to plunge us into red, red revolution, or into the blackness of new dark ages, is to be equally foolish. To offer hopes of immediate millennial bliss in exchange for a majority of our votes is folly which is not less foolish because all political partisans indulge in its fatuities.

It is a good thing that we are making progress, and progress in some directions seems assured, however the election shall eventuate. The fear of God, or what is the same thing, under the circumstances, a wholesome regard for the will of the people, will be instilled in the successful candidate's breast, whatever be the exact pluralities which the final count may show. It is the irony of our system that the closer the balance the more nearly does the will of the people prevail. Few would welcome a landslide in any direction. The more united we are the more hopeless it would appear to be that the conscientious choice of the people shall be fulfilled, and the more certain is the creeping in of the corrupter, and the blight of his nefarious

practices
ment call
there ca
what the
eousness
grace to

THE
out
maketh
husband
Little S
Cakes
But
stirreth
the Ca
of the
Oven.

And
and is
And
and th
well v
also a

C
Sure
mu
Sure
th
And
ba
liv
Carp

practices. This anomaly of our type of popular government calls for a scrutiny which it has not yet received. But there can be no question that, political mechanisms being what they are, popular government and the cause of righteousness and clean service are more secure in this year of grace than they were in 1920.

The Try-Cake

A Parable of Safed the Sage

THE CAKES that Keturah doth bake for me grow out of Divergent Occasions. For sometimes she maketh one because she divineth that about this time her husband will be expecting one, and sometimes she hath a Little Sour Cream that must not be wasted. But all these Cakes are Good. And she never faileth with them.

But sometimes when she hath Company coming, she stirreth up all the Ingredients that go into the making of the Cake, and heateth up her Oven, and droppeth a little of the Batter into a Party Pan and putteth that into the Oven.

And I inquire, saying, Is that Cake for the Company, and is all the rest set aside for me?

And she, answering, saith, Nay, but this is for thee, and the rest for the Company; howbeit, if thou behave well when my Company cometh, I will see if there be also a Slice for thee.

And I inquire, saying, Wherefore bakest thou the Little Cake?

And she answereth, This is my Try-Cake. And peradventure the Oven be not quite Hot enough, or the Batter needeth a Little Pinch of Salt or the tip of a spoonful of soda, it shall not be too late to Stir it in.

And presently she bringeth me the Try-Cake, and she saith, Now tell me truly if it be Possible to Improve upon it.

And she herself eateth a Crumb of it, and I eat the residue thereof.

And I say, It is the best ever was.

Then doth she bake the Cake, and spread on the Icing. And if it be that she sprinkle it over with Cocoanut, then is it best of all. But of all the Cakes that Keturah doth make, the very best is the Try-Cake.

Now it is not possible to live one's life in the way that Keturah maketh her Try-Cake, and even if it were possible, I think not every one would profit by the experience. Yet there is a way of testing life, and of finding what is best. And it is well to Prove all things and Hold Fast to that which is good.

And I sometimes think that this Whole Life of ours is a kind of Try-Cake, that God may discover in us whether we are worth the labor of Heaven. And I, having tried this world, shall welcome any others which God may have in preparation for me. For the Try-Cake of life hath been good thus far, and I am not yet through with the joy of it.

VERSE

Carpenter Christ

CARPENTER CHRIST, I know that you must understand. I praise you most for work.

Surely hands that stripped the cedar bough in Nazareth must be akin to hands that love the homely touch of bread. Surely fingers that had no fear to heal the leper must know the joy of menial tasks to rest a weary one.

And eyes that watched a passion flower triumphant on a barren hill must live again to see the ecstasy of every living bloom.

Carpenter Christ!

—MILDRED FOWLER FIELD.

Courage

THE CHEERFUL stars in yonder vast Pursue their unrepentant ways;
Their spirits mourn no sinful past,
No fears corrupt their songs of praise.

O that their courage might be ours
Who trudge, despairing, through the night!
Eternal Love would stay our powers
And lead us forth to starry light.

THOMAS CURTIS CLARK.

Revelation

THE doctors scan the flaming spheres
Yet doubt that God can be,
While I, who pluck this little flower,
Exclaim, How great is He!

THOMAS CURTIS CLARK.

To Love Like God

I—This one, too?

MYSELF—This one, too. You must call them all your own. They are your own.

I—All but this one!

MYSELF—This one, too. You cannot be all yourself until you love them all.

I—But he is slimy; he is vermin; he is snake; he is—

MYSELF—He is yours.

I—Oh, let me shut him out, and just look down on him.

MYSELF—But he looks up to you.

I—I took them on one by one. It was so hard. I had to become like them.

MYSELF—And they became like you.

I—Oh, please! Not this one!

MYSELF—This one, too. You must become like—

I—Like him?

MYSELF—Like God.

ARTHUR B. RHINOW.

The German Klan

By Reinhold Niebuhr

IF THERE IS ANY COMFORT in finding your vices and weaknesses shared by others it ought to be welcome news to Americans that our klan is not as uniquely American as we had believed. The affinity between the black shirts of Italy and the hooded knights of America is no new discovery, but Italian fascism lacks the element of race prejudice which characterizes our klan. The Deutsch-Völkische Bewegung of Germany reveals a closer kinship with our movement, for racial bigotry is the basis of its creed and it has the same penchant for political terrorism as Italian fascism and the American klan.

The German klan is composed of nationalist and monarchist extremists who were, until recently, content to function as the right wing of the nationalist party but have now become detached and formed a party of their own. This is the national socialist party with some thirty representatives in the reichstag. The two outstanding leaders of the party are Hitler and Ludendorff.

NORDIC SUPERIORITY

As in our klan, the main tenet in the creed of the Voelkische is the dogma of Nordic race superiority. There is no opportunity to express this prejudice against as many minority racial groups as our klan is able to victimize, so the Jew is made to bear the whole brunt of Nordic arrogance. Anti-semitism is of course no new phenomenon in either European or German life, but it has never before expressed itself with such uncompromising vigor and reduced itself to such an absurdity.

The Voelkische party is rabidly monarchist and has a fine scorn for the "republic of cobblers and tailors." It plots quite unashamedly for a monarchist coup and regards parliamentary government as the cause of Germany's undoing. For the fall of the monarchy it holds the Jews exclusively responsible and it is quite certain that they plotted Germany's defeat in the war. The myth of an undefeated army is stubbornly preserved in extremist circles and the loss of the war is quite simply attributed to the revolution which is alleged to have been the handiwork of Jewish conspirators.

The basis in fact for this violent prejudice is the unquestionably strong Jewish influence in German liberalism and radicalism. In democratic and republican circles the newspapers edited by Jews exert a leadership and have achieved a prestige which makes them a power beyond the immediate confines of the democratic party. The most influential liberal organ, the Frankfurter Zeitung, which has a place in German political life somewhat akin to that of the Manchester Guardian in England, is the product of a high-minded Jewish culture, centering in Frankfurt. The Semitic influence in the socialist party has been greatly overrated but is nevertheless not inconsiderable.

What the extreme monarchists, whose strength is among the peasants and the landed aristocracy, do not realize is that both liberalism and radicalism are the necessary and inevitable consequences of the whole situation in western civilization.

The social idealism which characterizes the best Jewish culture made an obvious contribution to the development of democratic thought in Germany, as it did in other nations. That is its sin in the eyes of anti-Semitic extremists. Naturally democratic Germany is interested not only in the political reconstruction of the nation but in the pacification of Europe, to attain which it is prepared to make every necessary sacrifice. In the view of the old military and monarchist cliques every such sacrifice is treason against the nation and is ascribed to lack of patriotism among the Jews.

At a national party convention of the extremists held at Weimar during the latter part of the London conference the results of that conference were greeted with a hysteria of which the following words of one of the leaders will give some indication: "The impossible has been accomplished. Our government has capitulated on the question of the Ruhr evacuation. (Cries: 'Jewish traitors!') It has heaped new shame and ignominy on our downtrodden fatherland. What would Frenchmen and Englishmen do with such traitors? (Voices: 'Hang them!') Our patience is exhausted. Comrades, raise your fists to heaven with me and repeat this oath: We swear that we will follow our leader Ludendorff, when he calls us, even unto death and that we will not rest until the November criminals have been given their deserved punishment by the imperial court." The oath was taken amid loud acclaim. The whole conference betrayed a passion that may well be regarded as pathological and that seems to be the more or less natural consequence of Germany's desperate situation.

It is needless to say that the democratic party, in which the Semitic influence is concentrated, is only one of the middle parties which have followed the policy of fulfilling the Versailles treaty to the limit of Germany's ability and which are responsible for the acceptance of the Dawes plan. These parties are not insensible to the heavy sacrifices which this policy demands of the German people but they know very well that complete disaster would result from any other course.

DOWN WITH THE JEWS!

Jewish political liberalism is only one of the reasons for the violent anti-semitism of the extreme monarchists. The Semitic contribution to the commercial and industrial development of modern Germany is the other reason for the violent hatred of the Jews. The old agrarians regard the industrialization of the German state as an unmitigated evil. From their viewpoint this judgment is quite correct. It betrays an unerring political instinct, for their ideal of an irresponsible national autonomy has become anachronistic in a day in which industrial needs and economic interests have made Europe a unity to disturb which will cost a victor as much as the vanquished. They realize, moreover, that the radicalism of the German worker, which has forever destroyed their power and made their dreams of vengeance vain, is the natural consequence of the industrialization

October
of Ger
back is
for bl
wheth
the G
who
If
capaci
idealis
phenom
theory
root i
auton
by mo
as a p
Th
and
magn
pecul
ists a
press
party
dorf
Thei
curio
archi
comm
Th
party
he is
Germ
Jewi
Balli
gene
of th
laps
reca
mon

W
klan
agai
ism
lead
cont
lic p
con
this
The
tem
eral
F
roo
mo
reli
to
and
reli
wa
of

of Germany. Their hope of turning the wheels of progress back is pathetically futile but it offers them the opportunity for blaming the Jew for the disintegration of Germany, whether he is a factor in the industrialism which exploits the German worker or whether he supports the workers who resist this exploitation.

If, as in the case of Walter Rathenau, Semitic business capacity is united in one personality with Semitic social idealism in a way that ought to disarm every critic, such a phenomenon is pointed to as a complete vindication of the theory that capitalist and radical internationalism have their root in the same Jewish animus against German national autonomy. The murder of Rathenau was not only inspired by monarchist extremism but applauded in Voelkische circles as a piece of retributive justice.

The anti-Semitic obsession of the extreme nationalists and their consequent critical attitude toward industrial magnates as well as radical workers has made possible a peculiar community of interest between agrarian monarchists and nationalist workers. This common interest has expressed itself in the organization of the national socialist party, in which the dual leadership of Hitler and Ludendorff reveals the divergent interests of the two factions. Their differences have been composed upon the basis of a curious political program in which the extremes of monarchism and communism meet and which is inspired by a common dislike of internationalism and semitism.

The house of Hohenzollern is not very popular with this party. The kaiser has lost caste with the extremists because he is alleged to have looked upon the industrialization of Germany with favor and to have been too friendly with Jewish statesmen and industrialists, such as Dernburg and Ballin. In the ranks of the Voelkische it is believed quite generally that this apostasy of the kaiser's from the creed of the old Germans was the cause of the monarchy's collapse, and he receives broad intimations that, except he recant, he will receive no consideration from the real monarchists.

ANTI-CATHOLICISM

While anti-Semitism is the real obsession of the German klan it is not altogether free of anti-catholicism. Its feeling against the Catholic church is due to the frank republicanism of the center, the Catholic party, and to the position of leadership which this party has in the middle bloc which controls practically every German government. The Catholic party is thoroughly devoted to the policy of international conciliation and the extremists have an easy task to attribute this position to the international connections of the church. The fact that the Catholic party in Bavaria is monarchist tempers the anti-catholicism of the Voelkische to a considerable extent.

Religious orthodoxy is not, as in the American klan, the root of the prejudices of the German bigots. The German movement is inspired purely by a violent race prejudice and religiously it is quite emancipated. In so far as it attempts to remain Christian at all it renounces the Old Testament and evades the embarrassing fact that the founder of its religion was a Jew by insinuating that Jesus, as a Galilean, was probably not Semitic at all but an Aryan. A portion of the movement is avowedly pagan. It renounces Chris-

tianity as a disintegrating factor in the life of the German people and suggests that a return to the old German god, Wotan, might prove a vitalizing influence for the German spirit. This paganism is an evidence of the ruthless honesty of the German intellect and is certainly very much to be preferred to the orthodox hypocrisies of our own racial bigots, who clothe their prejudices in the phrases of a religion which, in its essential genius, is the very antithesis of their spirit.

It might be said in conclusion that the German klan is hardly as powerful as our own. In its various societies it numbers a million members while a recently organized republican society enlisted three million members in less than six months. The monarchist extremists are fighting a hopeless battle. The German workers are thoroughly republican and violently anti-militarist, and they are not much given to race prejudice. In their republicanism at least they have the support of a large section of middle class opinion. Against this combined strength the old agrarian monarchism is not likely to make much headway. Its peril was greatest last spring when the policy of Poincaré drove many Germans to despair and made them ready prey for the counsels of the extremists, both nationalist and communist. It is quite likely that they will be eliminated as a serious factor in German politics at the next election. But their virulent anti-semitism will long corrupt the life of German society.

A Study in Red, White—and New Mexico

By Hubert C. Herring

ALBUQUERQUE is a live town. It has all the modern conveniences. It has yellow taxicabs which rush madly about: it has office buildings and a new hotel. Rotary meets on Wednesday, Kiwanis on Thursday, Lions on Friday. It has realtors and undertakers and paving which bravely noses its way out into the desert until it loses confidence and quits. It has politics, much politics, and many politicians who organize the Mexican vote and the black vote and the white vote. It has a man named Magee who runs a newspaper, without fear or favor, and who harbors no delusions about sheriffs, judges, and other mighty men.

The first half hour convinces you that Albuquerque moves. It bustles. Why or how it moves is not so easily understood. Its prosperity seems to be organized on a sage-brush, sunshine and souvenir basis. The chamber of commerce is now and again vigorously reorganized. A bank failed yesterday. "Dat bank done blow up right in mah face," the porter tells me.

I borrowed a Ford (twenty cents a mile) and drove out into the silence. New Mexico has lots of silence and space. Looking back I could see the gleaming walls of the new hotel (a bath with every room, running ice water too). Its office buildings loomed up (a realtor in every other room, with good corner lots to sell).

I drove fourteen miles, and found myself in the pueblo of Isleta. Isleta is squat and adobe. It melts into the New Mexico scene. It commits no spiritual

violence against the gray hills, the blue skies, the silence and the space of it all. Isleta seems always to have been there, with its winding passages, its adobe houses and adobe walls marking off the little courts where the women hang out their gaily colored blankets, and grind their corn.

Isleta numbers a thousand souls—red souls. The best mathematicians of the tribe believe that this figure has increased to a thousand and ten since that last census. One wonders where they are. An occasional blanketed figure drifts across a courtyard, and then silence.

Isleta has no conveniences, no yellow taxis, no new hotel with running ice water in every room, no banks to break, and not a single Rotary, Lions or Kiwanis, not even the order of the Eastern Star. There are no building lots for sale, no boosters, nothing but quiet and sky.

Isleta is religious. At one end of the pueblo is the ceremonial stage of the tribe, a weird affair of adobe, with winding steps and an atmosphere of heavy mystery. At the other end is the great church which has been standing there for two hundred years. The old priest lives back of his church, in a house buttressed by a garden and a high garden wall, with his pipe and his dog, and the Lives of the Saints and the Church Fathers. He came over from France thirty-five years ago. He has lived in his garden ever since. The Indians love him in a methodical sort of way. He is a good man with a troubled soul.

"But, Father," I asked him, "don't these Indians of yours make good Catholics?"

"Ye-es," he replied, "but they cling to their old superstitions. They attend church by day, and then at times at night they observe the customs of their old religion, and conduct their pagan dances and their pagan forms. There is no place in the Catholic church for superstition."

I asked a venerable pueblo for his ideas on religion and the church.

"We are Catholics," he replied, "and proud to be. We love our faith."

The American's face glowed. I caught a glimpse of an image of the Virgin on the desk behind him. He meant what he said.

"But," he continued, "we glory in the faith of our fathers, and we will ever cling to that faith and the ceremonies of the generations which have gone before."

"But the priest—" I suggested.

"Oh, the priest is troubled, but I tell him that if the Almighty Father can incarnate the fulness of his love in a little piece of bread upon the altar, that we believe that he can also incarnate his love in a little piece of stone—for so the religion of our tribe teaches. We believe both things, and are glad in both. So our religion is very simple after all."

Isleta is interested in politics, to the extent of being let alone. They wish that the state would turn the state road aside, and not let it run through their premises.

Isleta sent a representative to Washington some years

ago. He appeared before a vastly solemn senate committee. The honorable senator who happened to be chairman of that committee looked to this representative of old America, blanketed, hair long, steeled with gray.

"Tell me," said the senator, "how much land have we given to your people?"

"Not one foot," quick as a flash came the American's answer, "thirty-four generations before the first news of the white man reached our pueblo, news of these mysterious beings who came with white winged ships across the mountains, we lived here, here in Isleta. It is our land. You never gave us one foot."

I talked with that American. He seems not to know about the "winning of the west." He cannot understand.

Isleta is interested in its schools. The government provides them fairly good schools on the whole, vastly better than the parochial schools which the church once provided. I went to school, and heard fifty kindergarten children singing lustily

"Pussy cat, pussy cat, ver have you been?
I've been to London, to visit ze Queen."

Good old pussy cat, but the Indians would prefer that these members of the first families of the land should be taught the songs of their race, of the Great Spirit who has been guarding these adobe walls for centuries before the Alvarado hotel was built in Albuquerque, and Senator Fall discovered a fortune in a travelling bag.

The Indians do a deal of wondering about these schools. They wonder why the government spends so much money training their young men and women in Indian schools and institutes, and then seems so loth to allow them to teach the children of their own people. They wonder what test is used in picking out the teachers who are sent to their schools. They are a silent people, and do not say much. The ways of this new government which has lately come to American shores are beyond their understanding.

So ends my tale. There is no moral to it. This much I know, that the next time I visit Albuquerque there will surely be another club or two, for the relief of the tired realtors. I firmly expect to find another hotel and another office building. You can't keep a good town down. This progress business has an obstinate quality. But Isleta—there is another story. It will be the same, save perhaps for an increase of seven in its population, or a decrease. They will still be worshipping the love of God incarnate in a little piece of bread—and in a little stone.

Sisyphus

WE BEAR our burdens up the mount of life
Like ancient Sisyphus, in agony,
Forgetting Him who called us from our strife
To learn His joy, beside the shining sea.

THOMAS CURTIS CLARK.

Where Did Cain Get His Wife?

By Frank R. Shipman

THIS IS A NATURAL QUESTION. To be sure, Cain's wife is mentioned in Genesis 4:17 as if her existence might have been taken for granted, and in fact there is in the preceding verses a suggestion of other human beings upon the earth. Cain complains that "who-soever findeth me will slay me," and the Almighty acknowledges the possibility of the tragedy. Against these hints of a surrounding population are to be set the plain statements that until Adam "there was not a man to till the ground" (2:5), and that Eve was "the mother of all living" (3:20). If the early chapters of Genesis are to be taken literally—and many Bible readers exclaim at their being taken in any other way—nothing can be asserted more clearly than that Adam and Eve were the parents of the entire human family. Where, then, did Cain get his wife?

Natural as the question is, it is generally ignored, successfully ignored. If the early chapters of Genesis are *not* to be taken literally, this is a reasonable procedure. Indeed devout and reverent readers of the Bible, whether liberals or conservatives, are only feebly interested in questions which imply criticism of the Bible. They tell the children that they "ought not to ask" where Cain got his wife, or that the question is not worth solving and that it doesn't matter where Cain got his wife. From the highest viewpoint these statements are true.

CAN THE PUZZLE BE SOLVED?

But they are not true from every viewpoint. The readers who are arrested by the difficulty about Cain's wife may not be the most spiritual readers, but at least they are intelligent and interested. Their perception of the difficulty required a somewhat quick and inquisitive mind. It is hard to prove to such minds *why* their puzzle is not worth solving and *why* it does not matter where the second woman in the world came from. All mysteries are intelligible challenges to an intelligent mind. When the human race ceases to ask "Why?" progress stops, and therefore it is hard to tell at what point curiosity should be warned to cease firing.

The question where Cain got his wife is admittedly an intelligent question, and it might be claimed with some plausibility that it is an important question. Once upon a time men's lives hung upon the question whether they pronounced a certain Hebrew word "sibboleth" or "shibboleth." Similarly, many a rigid believer in the scientific infallibility of the Bible has made himself such by allowing himself conveniently to dodge this question where Cain got his wife; while other readers, by facing it down honestly, have found themselves led along to the freer and more modern view of the historical records gathered together in the Bible. At the lowest, the question has the odd interest which any puzzle has. At the highest, one's answer is likely to determine his theory of the formation of the Bible.

If the question be thought of as merely odd, the natural thing to do is to give it an odd answer. Such an answer is that Cain's wife was made, as Adam was, from the dust

of the ground, or was taken, as Eve is said to have been, from the side of her future husband. I have heard this theory propounded by people without a smile; so evidently it is not necessarily amusing. Yet I have an uneasy feeling that too many minds would find it comical to make it a wise theory to hold. God does not do grotesque things; and it is likely that a number of minds, made, it must be remembered, a little like God's, would see something grotesque in the idea of a Cain brought up through babyhood, childhood and youth to meet a ready-made bride. No, this answer will not do.

EVE'S DAUGHTERS

Then comes a more matter-of-fact conjecture. The Bible does not tell us that Eve had any daughters. She may have had daughters, unmentioned in the Bible. Cain may have married his sister. That is about the only way in which the wider human family could have got started, if it sprang originally from one human pair. For many years the human mind has shrunk sensitively away from the idea of confusing the beautiful relation of brother and sister with the other relation of husband and wife. The profanation contained in the act cannot have been clear in the earliest ages. Yet the Bible does not say that Eve had daughters, and few readers will care to suppose them in order to supply Cain with his wife.

Another solution of the search for Cain's missing wife, a solution which affects one's theology, is found in the theory of what is called the "original autograph." The idea is that, if we only had the Bible as God originally gave it, all the mistakes now apparent in the Bible would be found to be corrected, all lapses and losses would be found to be supplied. All present confusions in the Bible are laid to the fallibility of a long succession of copyists of the text. Of course the facts as known give some slight encouragement to this theory. A critical study of the Hebrew and a close comparison with the old Greek translation called the Septuagint have enabled scholars to correct a number of evident mistakes and unintelligible verses in our English version. On the basis of those facts, however, to conclude that the original autograph was perfect and entire, lacking nothing of being absolutely correct astronomy, geology, zoology, biology, geography, ethnography, genealogy, and national and individual history constitutes a leap in literary supposition for which no one can give any reason except that, in his own opinion, it ought to have been so. This reason may be satisfactory to himself, but he cannot expect it to be necessarily convincing to anybody else. In the original autograph the book of Genesis may have told how Cain got his wife; but there is no evidence for this except one's desire to have it so, and this mere desire cannot be said to have much theological value.

The only other answer available to us is one which many readers give themselves as a matter of course. It is that, when the author of Genesis brought together the story of

Adam and Eve and the story of Cain, they were already old, old stories, and they had not always been told together throughout the years. They had been told, and re-told, and told again. As they were repeated, the story of Adam and Eve necessarily remained the story of a sole and lonely pair, but no such necessity was fastened upon the story of the first murderer. Gradually, as men told it, it fell into the setting with which the narrators were familiar—a background of people, many people, some of them following a murderer with angry, hostile eyes, and one of them—some woman—having pity in her heart and ready to marry the sad and sullen man. In that way the story of Cain was fashioned, and when the author of Genesis adopted it to tell again and to give it the moral depth which it never had before, he placed it, as he was bound to do, next to the story of Cain's parents and was careless of any minor inconsistencies between them. Those little failures to dovetail did not matter to him any more than they have mattered to thousands of Bible-readers since. In their finished state the two traditions come perhaps from different eras. They abut upon one another as do two orders of architecture in the crypt of an old English cathedral. Most visitors to the cathedral have to be told, "This arch is Norman and this arch is Gothic," and they are not much the wiser after they are told. But the information has meaning for the visiting architect. He had noted the rough joining of the stones before he was told. He had not needed to ask, "How did that jutting wall come to be so?" He had known without being told. In the same way and no other the question, "Where did Cain get his wife?" merely shows that one has come to the rough seam where two wandering stories were joined together by a man who was too free a genius to bother about sandpapering away all the disharmonies in his creations, creations not of stone but of

the living word. Just as the spirit of the cathedral merges Norman style and early Gothic, middle Gothic and later Gothic, in one beauty, so the spirit of the Bible absorbs history and poetry, thrilling stories and once coarse sarcasms, the lofty theology of Isaiah and the low theology of Ecclesiastes, into one great harmony of trust in God's far-off, divine events. Down in the dim crypt of the Bible is the story of a murder. It might have been told with an exultant sense of the murderer's prowess. The wise old Bible told it as a story of jealousy and anger. Whether the murderer's name was Cain or not hardly matters; but the Bible had heard of him as Cain, and, out of the narrative as heard, the author of Genesis wove that lurid but not hopeless story which will some day be expanded by a great poet and playwright as it deserves to be.

To a person who believes that God himself leaned over the shoulder of the author of Genesis and dictated the actual words to Moses, it should be an anxious question where Cain got his wife. It almost seems as if Moses had omitted something essential to a clear understanding of the story. But then, according to the theory that God used Moses as his mere literary instrument, it was God who omitted an essential link in the story. This difficulty simply does not exist for the reader who sees in the book of Genesis a collection of historical narratives, legends and traditions, brought from different ages and different places, not always of the same historical value, but all pulsing with the passionate assurance that God is the creator and preserver of the universe and that he is the rewarder of those who diligently seek him who is first seeking them. To such a reader it does not matter where Cain got his wife. He is sure that God knows; but for himself the answer is wrapped in the mists of far-off time. And he is content that it should be so.

British Table Talk

London, September 21.

THE GREATEST OF OUR METAPHYSICIANS is dead. It was only last year that F. H. Bradley received the highest distinction which any man can receive in this nation—the Order of Merit. He had won his way to this honor through a life-long devotion to philosophy. Happily for him

The Death of F. H. Bradley and for sound learning there are certain "idle" fellowships in Oxford, the holders of which are not required to lecture and to teach, but are left free. Bradley held such a fellowship and, being delicate in health, he was able to concentrate his rare intellectual gifts upon the problems of philosophy. In the notice of his life in *The Times* it is recorded of him that though he was a nervous temperament and weakened by a dangerous illness, he was at heart "a very full-blooded Englishman with the tastes of his race. . . . His passion for philosophy was not the moralist's or reformer's impulse, but in part an innate theoretical curiosity, in part an inspiration towards religion in its deepest meaning, an aspiration which carried him to metaphysics on the path towards its fulfilment." He magnified his office; he was capable of endless patience and of "a terrible thoroughness," yet he had the clear sight which is given to the humble. "There is no calling or pursuit," he said, "which is a private road to the deity." And "there is no sin, however prone to it

the philosopher may be, which philosophy can justify so little as spiritual pride."

* * * * *

Changes in Missions

After six and a half years of service in Whitefield's, Mr. Maurice Watts is leaving for Coventry. He has done splendid work in the heart of London. It fell to him, as a young minister, to succeed to the office held by Horne and Mr. Charter Piggott; he was known to be a fine scholar and a man of remarkable promise, and the years which he has spent in London have justified that promise. Only those who have lived in the midst of an institutional church can tell the strain of it upon body and mind, and it is well that those who give themselves to this hard but joyful service should receive the gratitude of the entire church of Christ. Mr. Rattenbury, too, is shortly leaving his work as missionary in west London. He stands in the succession of Hugh Price Hughes. For seventeen years he has held his post with unflinching zest and courage. But the strain has proved too much for his health, and he will take up work in some quieter circuit. Mr. Rattenbury has been one of the leaders in the discussion of reunion in Methodism. He has most definitely pleaded against the plans put forward before the conference. He does not think the time has come for the

reuniting of the Methodist bodies. Everyone will wish for him a happy close to his long and distinguished London ministry, restored health, and new and fruitful service in other scenes.

F. I. D. A. C.

Another new word seems to be approaching the ways of common speech. After C.O.P.E.C. comes F.I.D.A.C. This stands for the federation of soldiers in the allied nations who fought during the war and share that terrible memory. They have been holding a session in London and warriors from all the allied countries have received a hearty welcome. It is encouraging to find in them a tremendous enthusiasm for peace. True, they believe that only the fighting men of the nations can win peace, but they also believe that no one desires peace or pursues it more eagerly than those who have known war at first hand. They are in their ideals passionately devoted to peace. They mean business and their spokesman on this side, Sir Ian Hamilton, uses language which must cheer the heart of all lovers of peace. There should be room for many converging movements in the fight for peace. If the advertisers of the world or the warriors, or the manufacturers, join in, so much the better. But in the end I believe, the issue will rest with the church of Christ.

Education in Africa

At the conference on education in Africa, to which I referred in my last letter, there was much frank discussion. "This," says the Christian World, "centered mainly around the question of cooperation with government in education, and the educational policy submitted by Dr. Jesse Jones. It was most encouraging to find what a long distance missions and governments could go together without imperilling the distinctive aims of Christian missions. In view of the vastness of the task, it was recognized that the urgent need of Africa could only be met by the cooperation of government, missions, settlers and traders, and of the Africans themselves. With a fine spirit of mutual understanding, missionaries recognized the peculiar responsibilities of government, while the officials present spoke in no uncertain words of the missionary message and aim. "Dr. Jones' educational policy, after long and challenging debate, was unanimously approved, without endorsement of its details, and sent forward to the mission boards for consideration. It outlined as main objectives for African education a close relationship to the lives of the people, their agriculture and industry; a fuller and more enlightened teaching of hygiene; the training of women for home and community life; the cultivation of adapted European games and other forms of healthful recreation—all these added to the ordinary curriculum of general knowledge and the essential training of character through religious education. In addition, there were well-matured recommendations as to the training of leaders, inspection by government and missionaries, the organization of a school system suitable for the Africans, and the extent of cooperation required."

The Poverty of Prime Ministers

The prime minister has been criticized for the gift of £30,000 which he received from an old friend, Sir Alexander Grant. This friend is a Conservative who, noting that Mr. Macdonald had no car, gave him a Daimler and endowed it with the interest upon £30,000 invested in his firm. Shortly afterwards Sir A. Grant was knighted, but no one is mean enough to imagine that there was any connection between the gift and the honor. As a matter of fact, Sir A. Grant was entitled, if any man is entitled, to such an honor for many public services. But it was careless of the prime minister to leave such an opening for misunderstandings, and such a precedent for less scrupulous men. The disquieting thing in the business is the poverty of the prime minister, as we treat him. He has £5,000

a year, but of that more than a quarter goes in income tax, and the claims of hospitality and other expenses must be enormous. There is moreover no pension. And yet the incident will not be unprofitable if it leads some of the wild men of labor to refrain from unjustifiable speech upon the spoils which fall to statesmen and others. Members of all parties might put themselves by imagination in the place of those whom they attack. Nine months of office have taught the Labor members much of the practical difficulties of statesmanship. They have learned how necessary a motor-car is to a busy leader and how much it costs.

The Political Outlook

During the whole of this summer with monotonous voice the weather forecasts have said "Further outlook unsettled." This also is true of the political outlook. It is still unsettled. The government will meet parliament with at least four crises at hand—the Russian treaty, the Irish treaty, India, and the problems of trade in Europe, raised by the sure resurrection of Germany as an industrial power. It is not thought that the prime minister will seek an election, but he knows very well that the other parties are anxious to avoid an autumn election. He is a master of political strategy—what his enemies call "craft" and his friends "statesmanship." The Liberals are by no means united in their criticism of the treaty with Russia. Northern Ireland has refused to appoint a delegate to the commission set up to adjust the boundaries between the Ulster and the free state. India is giving great anxiety to the cabinet. Commercial magnates are growing alarmed at the prospect of an industrial combination of the French and the Germans. It is perfectly true that the outlook is unsettled.

EDWARD SHILLITO.

BOOKS

IT MAY BE that John Hargrave's *HARBOTTLE* (Lippincott, \$2.00) lacks some qualities of the usual popular novel, but it is one of the greatest books in novel-form that the year has produced, and if it does not become a best seller it will be a serious reflection upon the intelligence of the buyers of books and none whatever upon the author. Harbottle is a middle-aged English gentleman whose personality is about what would be expected of a man named Harbottle—mediocre, conventional, patriotic, bourgeois. The war cost him his two sons and (indirectly) his wife, and left him with his world completely disorganized. He rejects the well-meant, twaddling advice to cheer up and refuse to think about his troubles and insists all the trouble in the world comes not from the machinations of selfish or foolish leaders, but from the failure of people to think about things and to find sane motives and coordinating principles for life. So he sets himself the task of thinking out the meaning of things.

"It's us ordinary people who drive the world this way or that." The easy way, of course, is to blame the kaiser or the war-lords or the capitalists or the labor-leaders, but this will not do. "It's a new sort of sin. . . a nebulous indistinct incoherent sin born of a vast accumulation of human indifference and lack of solid facts properly sifted and sorted and fitted together. . . It's religion I want, good thick solid religion based on knowledge. . . What shall I do to be saved? They try to make out that this sin of mine isn't a sin at all, that I'm just worrying. I'm not. I see very clearly that I lack knowledge, that I'm easily swept away on hot gusts of joy and sorrow. That I hate and love too easily, that I can't think steadily and unflinckingly and that all this monkey-mindedness in me, and in my fellow creatures all over the earth, is the real sin. A nasty, mean, slovenly sin." So he sets out, like Christian on a new Pilgrim's Progress, to get rid of this burden of sin. He meets a good many people who think they have answers to the problem, none of which is satisfying. But he does make some progress toward a solution of his own—a solution the symbol of which is a little school atlas that he picked up on a dump-heap with a map of the world on

Mercator's projection, the symbol of a comprehensive view of the world as a whole, of humanity as a unit, and of a patriotism which is not limited to a little red or yellow spot on the map. It is interesting to know that the author is an artist and the son of an artist; that he is only twenty-nine years old; and that he served in the British army from 1914 until he was invalidated out.

Like unto it in some respects is another book on the post-war problem, *PLUMES* by Laurence Stallings (Harcourt, Brace, \$2.00). Stallings was a captain of marines, lost a leg at Belleau Wood, and is now literary editor of the New York World. This is primarily an anti-war document, and may be good reading just now for those who think that all anti-militarism is in the minds of sanctimonious and inexperienced idealists who are ten per cent anemic saints and ninety per cent plain coward. This story of the after-the-war experiences of a wounded soldier and of his efforts both to earn a living and to find some way of thinking sanely about a world so crazy that it settles its disputes by war, could only have been written properly by one who is himself a crippled veteran, and if its representations are to be criticized or corrected it had better be by one similarly qualified. The things that are prominent in Plume's mind

are the utter failure of the war to win anything for anybody, the sickly and sentimental folly of all talk about the glory of any war and about the heroism of volunteering, and the inefficiency of our politics-ridden government except in its scientific departments. "Agriculture, commerce and labor are the only worth while ones in the government. All the rest of the cabinet is based on superstition, avarice, deviltry." Plume has more bitterness than Harbottle—who in fact has none—probably because he is more absorbed in his own personal problems. He reveals the effect of war on the individual soldier in economic suffering, physical pain, bitterness and cynicism. It is a rather complete answer to that optimistic notion that an incidental effect of the war was to "make men" of the several million boys who were lucky enough to come out of it alive.

Not as good as *The Great Hunger*, but so much better than the average as easily to sustain his rank among the great novelists, the most recent of Johan Bojer's books to be translated is *A PILGRIMAGE* (Century, \$1.75.) It is another one of those studies of the way in which one mistaken act leads to a lifetime of consequences that the Scandinavians do so well.

CORRESPONDENCE

From a Land at War

EDITOR THE CHRISTIAN CENTURY:

SIR: Your magazine is fearless and it is a real blessing to all open-minded Christians, be they active or lay-workers. I hope you will continue to stir Christian America to take a definite stand against war. I have personally taken a definite stand against war. I wish to commend your paper to my friends.

Shanghai, China.

K. F. LUM.

We Hide Our Face in Shame

EDITOR THE CHRISTIAN CENTURY:

SIR: I am returning invoice for renewal. Kindly discontinue subscription. I perhaps would have renewed—but for the simultaneous receipt of bill for renewal and the insufferably stupid article on Ku Klux Klan Fulfilling Scripture, which puts your weekly in the class with millennial dawn superstition.

Cleveland, O.

W. M. RAMSEY.

EDITOR THE CHRISTIAN CENTURY:

SIR: I was surprised to read the F. A. Dunning article "Ku Klux Fulfills the Scripture." The article would be better understood if you substitute papal church, its inquisitions and assassinations instead of K. K. and its activities. I am sure the author himself in that case would know what he is talking about. But I think you know as well as I that publishing anything of that kind would not be quite safe in our country at present time. All told the article was childish and silly and full of nonsense all through. Every thoughtful reader must be asking himself why you ever undertook to print it in your columns. There is no reason for *The Christian Century* being bigoted or partial in certain direction. Better take your stand for the present day big issues as Americans and Protestant Christians, having learned something of the facts in history during the past centuries.

Worcester, Mass.

VICTOR KATILA.
A non-Klansman.

Ecclesiasticus on Healing

EDITOR THE CHRISTIAN CENTURY:

SIR: I was much interested in comparing the conclusion in your article, "Religion and Health," with a discussion in the apochryphal book called *Ecclesiasticus* or the Wisdom of Jesus the Son of Sirach. Some two thousand years ago this writer reached the same conclusion that you did in your recent discussion. I quote: "My son, in thy sickness be not negligent; but pray unto the Lord,

and he shall heal thee. Put away wrong doing and order thy hands aright, and cleanse thy heart from all manner of sin. Then give place to the physician, for verily the Lord hath created him, and let him not go from thee, for verily thou hast need of him. There is a time when in their hands is the issue for good."

Decorah, Ia.

JAMES P. BURLING.

Mr. McAfee on Dr. Fosdick

EDITOR THE CHRISTIAN CENTURY:

SIR: Through you I should like to say a word to Mr. McAfee concerning the dilemma which he proposes to Dr. Fosdick. It appears to me that as he conceives it the dilemma is much more disconcerting than the actual situation which confronts Dr. Fosdick. I am not convinced, and I am certain that Dr. Fosdick will not feel, that by his resignation of the First church pulpit he is forced into the ranks of the radicals. "A rose by any other name will smell as sweet" and an evangelical liberal does not cease to be evangelical, though Mr. McAfee calls him, or thinks that he will generally be called, a radical. I realize that Mr. McAfee does not mean that any objective change in Dr. Fosdick's thinking or attitude will be brought about by this step, but that folks will classify him as a radical. This is the point at which I think he goes wrong. To the fundamentalists, Dr. Fosdick was a radical before the announcement of his resignation. To those who share his viewpoint, such a temporary interruption of his noble service to this generation does not change his theological status. If Dr. Fosdick is to be classified, he will be classified as a radical now by those who so classified him before. His resignation will not matter. All who hear him with open minds will say, as many Philadelphians who heard him in their city for the first time in the very heat of the controversy, speaking of the "Abundant Life," "I don't see why they fuss so much about him; there's nothing the matter with him."

Lansdale, Pa.

A. N. SAYRES.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading in *The Christian Century* of October 2, 1924, an article entitled, "Who Wins—Fundamentalists or Fosdick?" The writer of this article says concerning Dr. Fosdick, "Again, he published, or allowed to be published, his sermon, 'Shall the Fundamentalists Win?' It sounded like a challenge. The fundamentalists considered it such, and dauntlessly accepted it. The issue is just now. They have won." I wonder if they have. A group of men succeeded in putting Christ on the cross. But who won? A group of men succeeded in having William Tindale imprisoned and later strangled and burned to death. But who won? A group of men succeeded in having John Huss excommunicated and later ex-

cuted. But who won? A group of men succeeded in having the pulpits of the Church of England closed to John Wesley. But who won? A group of men forced John Calvin to retreat to Basel because of his reformed doctrines. But who won? And regardless of the fact that a group of men may have the power to close the door of Dr. Fosdick's pulpit to him, as he now is, Dr. Fosdick remains the clean, unstooping prince of Christian preachers.

Lyndhurst, N. J.

CHAS. A. CARTER.

Foreign Missions—A Secretary's Comment

EDITOR THE CHRISTIAN CENTURY:

SIR: My attention has just been called to an article in the August 14 number of *The Christian Century*, entitled "Foreign Missions—A Minority Report," written by E. G. Emerson. A minority report it surely seems to be, for the author states at the outset that his observations and experiences were limited to one mission field and to the mission work in that field of but two denominations. One could not but wish that the writer who manifestly desires to be fair, had had the opportunity to travel and observe much more widely before giving his report. One who is familiar with the great missionary enterprise as it is now conducted in essentially every non-Christian country in the world and by practically all the Christian communions, would naturally challenge the right of any author with such limited experience "to draw radical conclusions as to the missionary enterprise as at present generally conducted both at home and abroad." It is not difficult to make sweeping and general statements regarding missionary operations, all of which will be both true and false at the same time. Missionary activities are so widely varied among peoples with a vast mixture of traditions, religions and capacities, with economic and national conditions to be met and utilized, that even the boldest of the best informed would hardly venture to draw sweeping "radical conclusions."

Mr. Emerson evidently met with an extreme case of unreasonable use of foreign funds in the support of native work. I know of no officer of a mission board or even a missionary who would defend the carrying on of the Christian enterprise among the natives of any country wholly upon funds contributed from abroad. Self-support, self-control and self-propagation of the church and of the Christian community in all mission fields is a generally accepted policy of all foreign missionary boards. Native people in different countries exhibit varied capacities for the early achievement of this goal. The economic conditions in the various countries have an important bearing upon this question. It is one of the most difficult questions of practical missionary policy to know just when foreign aid will be real service and when it will tend to retard the work. Mr. Emerson's conclusion that "inevitably benevolent patronage of outsiders breeds a type of Christian church which lacks competence and self-support," is challenged by the Christian churches of various denominations, as, for instance, in Japan as well as in other countries. A measure of aid has been given from outside while the Japanese church was in its infancy. Nevertheless, the Japanese have been marvelously successful in building up large Christian churches and church bodies to be wholly self-supporting and self-governing. These self-supporting churches have organized, conducted and supported not only home missionary enterprises in their own country but have carried on extensive foreign missionary operations upon the continent of Asia.

My own observations of foreign missions have covered at least sixteen missionary fields, some of which I have visited more than once. In these visits I have widely observed the work of missionary boards other than the one with which I am officially connected. I have seen only in rare and exceptional cases that "carelessness in the conduct of missionary enterprise," to which the author refers, and those cases were in connection, I believe, in every instance with personal enterprises or disconnected, irresponsible groups and never in connection with one of the historic missionary boards representing any one of the outstanding Christian denominations either in Europe or America. From a business and administrative standpoint the large missionary organizations, for economy of administration and

effectiveness of operation, are not surpassed by any enterprise at home or abroad.

There is no doubt that missionary operations began in the first instance under the conviction that "the heathen were inferior to the white man." There was no general knowledge of the non-Christian world; in fact, the missionaries have been the chief agency through which the non-Christian and the Christian world have been brought into contact and introduced to each other. It is not impossible that among contributors for the support of that work today such relics of the past can be found. One would have to search far and wide among the missionaries in the great mission fields of the world today to find any who do not recognize among the native peoples of those countries men and women of outstanding capacity. The late Dr. John H. DeForest of Japan was asked by an American twenty-five years ago if he could use in America any of the sermons he had preached in Japan. His reply was, "Yes, by simplifying them." It is the missionaries in this country who are the defenders of the Japanese, the Chinese, the Indian, as well as other peoples of missionary lands, against charges of inferiority. In many of these countries today missionaries are working under boards and committees, the majority of whom are natives of the country. The great Shanghai missionary conference two years ago, composed of Chinese and foreigners, chose as its moderator a Chinese. The dean of the Union Theological School in Peking is a Chinese. No end of illustrations might be given of the way in which the natives of mission fields have been urged forward by the missionaries into positions of leadership; in fact, the missionaries are always alert to discover men and women in the country who can assume the leadership in all departments of the new developing Christian life. Mr. Emerson would find little support among the missionaries for the claim of inferiority of natives in any mission field.

Mr. Emerson also says that the missionaries "possess no particular qualification for their work aside from a high measure of unselfish devotion to the ideal of service." We will all agree with him that the missionaries do possess a high measure of

The Power of an Endless Life

By HENRY HALLAM SAUNDERSON

Author of "The Wayside Pulpit"

A GLOWING work upon the HIGH ADVENTURE of Christianity. A call to faith and a plea for a return to the radiance of early and simple Christianity.

The central theme is the idea that only a conviction of immortality can dignify and purify human life.

To many a man whose faith has been weakened by the happenings of the past years this book may be the means of his recapturing the consciousness of living the life immortal.

Price, \$1.00

THE CENTURY CO.

353 Fourth Ave.

New York City

When writing to advertisers please mention *The Christian Century*.

unselfish devotion to the ideal of service, else they would not be in the field. But that they possess no particular qualification except this, is an astounding statement to be put forth in this twentieth century with the record of missionary achievement across the world showing organizing ability, intellectual force, creative capacity, persistent energy and Christian daring, not approached in any other enterprise secular or religious at home or abroad. Monumental institutions, educational, philanthropic, literary, economic, social and religious, stand today in every mission land a perpetual monument to the capacity of the missionaries who, in the face often of insuperable obstacles, achieved the impossible and won a place for themselves and the cause they represented in the confidence and even affection of the people.

I have met thousands of missionaries in the great missionary fields as well as here at home. I am free to affirm that apart from the professors in our American universities, colleges and seminaries, there is no other class of men and women so thoroughly well educated and possessing such marked intellectual ability as are the missionaries of the leading missionary boards of the world. When it comes to a grasp of the great problems of religion, education, social relations, philanthropy and international and foreign relationships, missionaries easily stand in the forefront of all classes and groups. The foreign missionary is in a class by himself for breadth of view, accuracy of knowledge, ability to interpret international relationships and movements and in the execution of plans for the solution of the present problems. He needs no defender among the people of the United States or among the leaders or government officials of any country in the world where mission work has been established.

Boston, Mass.

JAMES L. BARTON,
Secretary, American Board of
Commissioners for Foreign Missions.

We Are Having Trouble Enough to Decide Among Coolidge, Davis and La Follette!

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been a constant reader of your paper for more than a year, and I agree with you in many things. If I may, I would like to ask you two questions. I ask you these questions not because I belong to or have any sympathy with an organization you severely criticize, but because I would like to know your answer:

1. All things being equal, and there were three candidates for the presidency of the United States, a white man, a Negro, and a Mongolian, for whom would you vote? and why?

2. All things being equal, and there were three candidates for the presidency of the United States, a devout Protestant, a devout Roman Catholic and a devout Jew, for whom would you vote? and why?

I ask these questions because I would appreciate your point of view.

Latrobe, Pa.

E. WILSON KELLEY.

Thinks Safed Is Not All-Wise

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. W. E. Barton's "Correspondence" in The Christian Century of October 2 makes me fear Safed is losing his sageness! He says, "I believe in universal military training." Does he mean that all the boys and girls in our schools shall be furnished with soldiers' uniforms, learn to manipulate a rifle, and perfect themselves in the military walk? Does he mean that the virus of militarism is needed to inoculate our children with masculinity in place of their present "femininity"? Does he think military authority and ideals are what we are in "desperate" need of in a true education? Does he think that our boys and girls will be taught to "admire men and obey men" by a training that logically leads to the conclusion that in order to get on together as nations we must learn how to kill each other? Does he think the military drill and tactics, and the military spirit will best produce the legal, social, industrial, mental, moral and religious qualities that are needed to make Christian

citizens? Does he want this military training to prepare us against an attack by Cuba or Mexico or Canada?

To brand the opposition to "Mobilization Day" as "unbecomingly hysterical" is likely to bring the counter charge of unbecoming "mental exposure!" Much of the defense of "Defense Day," from the administration to the army chaplains quoting the Old Testament in defense of war, and the antiquated militarists insisting war is "necessary" and "inevitable," seems to be afflicted with the same kind of "mental exposure."

Their defense would be ludicrous if it were not so pitiful.

If the present administration would put one one-hundredth of the time and talk, and one one-thousandth of the money into a department of peace for our nation that it now puts into this department of war, there would be some grounds for saying it "loves peace and probably knows what it is doing to promote peace." Too many are talking at and about peace and practicing war, and are likely to do so till we as a nation decide to outlaw war and abolish the war system.

Lake Mills, Wisconsin.

JOHN FAVILLE.

Not a Day Too Soon

EDITOR THE CHRISTIAN CENTURY:

SIR: In The Christian Century of September 11 there appeared an article from the pen of the Rev. A. J. Williams, under the caption, "World War Was Not Bad Enough," wherein he accused us of quitting the war too soon and lying down on the job. To be exact, let me quote a part of the third paragraph of his article: "It ended too soon, and we laid down on our job." He uses here, in the plural, the first personal pronoun "we." Am I to take that literally? Was he in uniform and in active service in Europe, and yet wanted to see the war continue? If so, he is the first minister I have heard so speak, after he had come face to face with the cold realities of dead and dying men, who "to make the world safe for democracy" "gave the last full measure of devotion."

At the time of the call to arms your writer was a minister in

As a subscriber to The Christian Century you are entitled to purchase books from The Christian Century Press on the following terms:

60 days credit allowed on orders of \$5 or more.
5% discount for cash with orders of \$5 to \$10.
10% discount for cash with orders of \$10 or more.
Orders of less than \$5 to be accompanied by cash.

NOTE: If you take advantage of our discount-for-cash offer, deduct discount before writing your check. Note, also, "cash" means cash with order.

THE CHRISTIAN CENTURY PRESS,
440 S. Dearborn St., Chicago.

Please send the following books:

☐ and charge to my account, payable 60 days.
☐ for which I enclose cash.

Name.....

Address.....

NOTE: If you wish, you may order by number from list of 75 books.

When writing to advertisers please mention The Christian Century.

the Methodist church and is today. But when the call was sounded, he left the pulpit and joined—before the selected draft was instituted—the United States regular army, as a “buck private,” thereby placing his all upon the altar of his country for a cause which he thought then and still thinks, was just and right. I served for a little more than two years in the army, and nearly half of this time was spent in France in active service with the American expeditionary forces. Let me say here, that the day of the signing of the armistice was a day of rejoicing to us (soldiers in France) such as I have never seen before nor since. And we didn't quit the bloody struggle a day too soon.

I wish the Rev. Mr. Williams would be kind enough to tell me what he means by fighting the war to a finish? Here are his words, “If we had fought the war to a finish,”—now catch your breath and let me finish his sentence—“we would never have needed to fight another.” Further I would appreciate it, if he would advise this veteran just on what grounds he foundations his far-reaching prophecy. To be sure, that little word “never” contains not more than five letters, but it sounds rather long when it deals with time.

Monterey, Va.

FRED B. WYAND.

THE SUNDAY SCHOOL

Lesson for October 26. Lesson text Mark 4:35-41

The Storm

STORIES OF STORMS are many here by the sea. You can be sure that the storm will come, sooner or later—the real world is not a fool's paradise. How to weather the storm is of concern to these sailors.

There are storms of the soul. Sometimes they come suddenly upon us, like the winds upon little Galilee; sometimes they gather slowly, and steal upon us with all the calm and inevitable terror of Conrad's “Typhoon,”—the glassy sea heaving in portentous swells. The larger the man, the more terrible the storm. Pond-dwellers know only tempests in tea-pots, but to be bound in shallows means, also, to be bound in miseries. Let those who will dally in canoes; many of us love the bounding and boundless ocean. Goethe remarked: “Talent is developed in solitude; character in the storms of the world.”

With the critical side of this miracle I will not concern myself. The stilling of the tempest is one of the nature miracles and, therefore, one of the most difficult to adjust to our knowledge. God can do anything—the only question is, “What does he do?” The miracles of healing are not so difficult, because much material has recently come into our possession, showing how a strong, wise, balanced, healthy person can bring release from pain and disease. Jesus can calm the storms of the soul. This we know. Let us talk, then, of that which we know. There is a statement at the very beginning of this story which challenges our attention: “They take him (Jesus) with them.” Entering the boat to cross the treacherous sea, they take the Master with them. It is an excellent custom.

A new day is before us. Who knows what it may hold? Who knows the sudden temptations, the exceptional opportunities, the

hard problems which the day may present? It is the part of wisdom to “take him with us” into the new day. Many noble men and women have learned this lesson. I know an employer who begins the day with a Bible reading and prayer in the privacy of his library. He takes Jesus with him into the great store. I know a prominent preacher, whose pulpit is upon one of the most noted avenues of the world, who spends the first five minutes in his study in honest prayer. His power is nation-wide, to say the least. One of the best students I ever knew began his day with devotions. A day is like a sea, no one knows when the storm will strike, but come it will. Out of the most unexpected quarter, suddenly, and with almost no warning the fierce storm breaks upon us. He who is wise will take Jesus with him.

What is true of a new day, is also true of a new situation. Looking back over the years one could wish that one had been wise enough to have taken Jesus into every new venture. The new school, the new business situation, the marriage adventure, the new home, the new town, the new social circle, the trip abroad, the new position of honor, the new responsibility, the entrance of the new life into your home, the new sorrow—all eloquently tell us of the value of taking Jesus with us into every new and untried experience. If we have made serious mistakes in any of these experiences and relations it is because we have tried to go it alone and to have dispensed with the companionship of the Master. Some way it is difficult for us to take religion intimately into actual, daily living. I remember a beautiful service, which I attended one evening; it was most unworldly, but when I came out of the vast and expensive church, I felt annoyed at the sight of poor people and of workmen hammering on the car-tracks. Now, I know that that service was not a “service.”

There is only one way of meeting storms of the soul, temptations, misunderstandings, violent clashings of intellects and wills, domestic and commercial gusts of temper, the fierce social conflicts of today, with which many days and many situations are filled—take Jesus with you.

JOHN R. EWERS.

60,000,000 AMERICANS



have no church. Some of these are passing your church every day. Do they find anything that touches a responsive cord?

THE WAYSIDE PULPIT always has something worth while to say; something that makes each person think. Can you afford not to take advantage of this most effective method of church-door

publicity? **Be the one in your town to have THE WAYSIDE PULPIT.**

Write **TODAY** for free descriptive, illustrated folder about the Bulletin Board, the Wayside Pulpit sheets (one for every week in the year) and the Changeable Letter Device for announcing regular and special services.

THE BEACON PRESS, Inc.

25 BEACON STREET

BOSTON, MASS.

Contributors to This Issue

REINHOLD NIEBUHR, minister Bethel Evangelical church, Detroit; member American seminar to Europe; frequent contributor to The Christian Century.

HUBERT C. HERRING, secretary Social Service Commission, Congregational national council; contributor to many periodicals.

FRANK R. SHIFMAN, president Atlanta Theological seminary, Atlanta, Ga.

When writing to advertisers please mention The Christian Century.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Episcopal Leaders Resign

Two bishops and two board secretaries of the Protestant Episcopal church have unexpectedly resigned. The bishops are Rt. Rev. Frank Hale Touret, missionary bishop of Idaho, and Rt. Rev. Frank Du Moulin, bishop coadjutor of Ohio. The secretaries are Dr. William E. Gardner and Dr. Lester Bradner, of the department of religious education of the general council of the church. Dr. Gardner becomes rector of the Church of the Messiah, Boston.

Wesleyan Faculty Again Rules Drink Question

After experimenting for two years with student control of the question of liquor on the campus, the faculty of Wesleyan University, Middletown, Conn., has again resumed supervision of the matter. The official announcement speaks of the student control as "reasonably successful." Nevertheless, the change has been made.

This Rector Stirs the Klan

Evidently the Rev. Beverley D. Tucker, Jr., of Richmond, Va., is able not only to stir Ku Kluxers to wrath, but others to equally forceful activity. At any rate, the press carries an account of one of Mr. Tucker's sermons in St. Paul's Episcopal church, in which reference was made to men "who go about hooded and masked, seeking the detriment of non-Protestant persons," and so caused the Rev. James Fulcher, klan organizer, to start from his pew toward the pulpit shouting, "You don't know what you are talking about." Thereupon one of Mr. Tucker's laymen, Andrew D. Christian, followed Mr. Fulcher down the aisle, and knocked him down. Mr. Fulcher apologized.

Catholics Profit by Prohibition

Lowell, Mass., is minus a county jail and the Roman Catholic church has purchased a commanding site for certain diocesan buildings, following the purchase at auction by Cardinal O'Connell of the building which has stood idle since prohibition went into effect. For the last half-decade the building is said to have housed only its caretaker, prisoners in the dry era having become so few that they were transferred to the jail at East Cambridge.

Archbishop Soderblom Stresses Social Gospel

Reports of the recent conference at Murren, Switzerland, held by many leaders in the Protestant life of Europe, show that Archbishop Soderblom, head of the Swedish state church, came out strongly for what is frequently called the social gospel. Dr. Soderblom, who is the strongest figure behind the Stockholm conference to be held next year, said, "The incarnation of the Logos must reach and embrace also the social, economic and industrial life and international relations. 1340

Human conditions, the use of wealth, power and politics must be made sacramental."

Week of Prayer for Young Men

The Y. M. C. A. is holding its annual week of prayer for young men from Nov. 9 to 15, and invites all other religious bodies to join with it in that act. The of-

ficers of the association, Mr. James M. Speers, chairman, and Dr. John R. Mott, general secretary, ask that thanks be given "for the countless groups, large and small, who are working to rid the world of the horrors of war, race prejudice, intemperance and other foes of society; for the great company of young men who are dedicating their lives to God in every field of human endeavor, and for that large

Fosdick Declines to Sign Creed

WITH EXPRESSIONS of good-will for all concerned, but without hesitation, Dr. Harry Emerson Fosdick on Oct. 7 declined the invitation extended at the behest of the Presbyterian general assembly to join the presbytery of New York. At the same time, Dr. Fosdick resigned as associate minister of the First Presbyterian church in that city. The letter, which was addressed to Dr. Edgar Whitaker Work, chairman of the special committee of the presbytery that extended the formal invitation, read as follows:

"My dear Dr. Work:

"I have before me your letter of September first, informing me of the action of the general assembly with reference to my relationship with the First Presbyterian church of New York. I agree with you that this action is a sincere and kindly endeavor to find a solution for a trying situation and, from my first acquaintance with the assembly's decision I have so understood it. It is with the more regret, therefore, that I must write you my declination of the proposal which you so courteously have transmitted to me.

"My disinclination to become a Presbyterian minister is not at all due to denominational reasons. Were the transfer of my membership from one denomination to another the only question involved, I have no sectarian loyalties that would make the change difficult. But that is not the only question involved. The proposal of the general assembly calls for a definite creedal subscription, a solemn assumption of theological vows in terms of the Westminster confession.

"In answer to this proposal I must in all honesty set my long standing and assured conviction that creedal subscription to ancient confessions of faith is a practice dangerous to the welfare of the church and to the integrity of the individual conscience.

"There have been two historic attitudes toward creedal subscription among evangelical Christians. Some have welcomed it, have founded their churches upon acceptance of definite formulations of faith, and then with the passage of time and the coming of new ways of thinking have sought liberty from the literal meanings of their confessions by emendation and interpretation.

"Others, equally evangelical, have felt that this practice is perilous to honesty and hampering to the free leadership of the Spirit. They have distrusted the ethics and feared the effect of subscription to ancient forms of statement, involving successive reinterpretations of the meaning attached to the words.

They have refused to require this in their churches and, as individuals, they have not submitted to it. To this second way of thinking I unreservedly belong.

"There are many creedal statements such as the Augsburg confession, the Westminster confession, the Thirty-nine articles, which express in the mental formulas of the generations when they were written abiding Christian experiences and convictions. I honor all of them; they represent memorable achievements in the development of Christian thought. But for me to make a creedal subscription in terms of any one of them would be a violation of conscience.

"Let me add also that this general and long-standing attitude toward creedal subscription is necessarily heightened by the particular situation in which I now find myself.

"In theology I hold the opinions which hundreds of Presbyterian ministers hold. I am an evangelical Christian. So many men of my position have been cordially welcomed into the Presbyterian ministry, as holding the substance of doctrine for which the church stands, that I have no reason to suppose that the presbytery of New York would fail to receive me. But, after two years of vehement personal attack from a powerful section of the Presbyterian church, I face now an official proposal which calls on me either to make a theological subscription or else leave an influential pulpit. Any subscription made under such circumstances would be generally and, I think, truly interpreted as moral surrender. I am entirely willing that my theology should be questioned; I am entirely unwilling to give any occasion for the questioning of my ethics.

"One further reason for my declination remains. I undertook my present relationship at the First church with entire good faith. Knowing nothing about Presbyterian regulations with regard to the employment of ministers from other denominations, I refused to take responsibility for any decision in the matter. When, however, the session of the church, the presbytery and the synod had passed upon the proposed arrangement without a dissenting voice, I supposed that my relationship with the church was without taint of irregularity.

"It was the interdenominational character of the arrangement which chiefly attracted me. Here was an object lesson in the new freedom with which Christians could disregard denominational lines and work together. The arrangement at the First church has been so regarded in popular thought and I

(Continued on Page 1347)

and unselfish body of men who are giving unstintingly of their energy, time and money to prepare an adequate organization and program for the work of the new national council." In the main topics suggested for prayer, along with aspects of the work of the association, reference is made to the need that "men in national and international positions of responsibility may be filled with the unselfish purpose and wisdom of Jesus Christ, so that positive peace may be achieved ever more fully in the international, interracial and economic life of the world," and "that in the coming season in all our communities the forces of Christ may unite more faithfully to avoid waste of energy needed for the great common task, and to present a triumphant apologetic."

Brookline Church Has Children's Corner

The Episcopal church of Our Saviour, Brookline, Mass., has set aside one corner for children only. Here the children of the parish may come at any time to find books of Bible stories or dealing with the heroes and life of the church, to look at carefully selected religious pictures, or to pray. There is no adult supervision, but a very small sign carrying these suggestions: "Be very quiet, please;" "Touch and look at anything you like;" "Kneel for one prayer before you go." The corner is much used.

Will Judge Chicago Church Advertising

At the annual conference on church publicity to be held by the Chicago federation of churches on Oct. 27 there will be an exhibit of the advertising being done by Chicago churches, for which prize ribbons will be awarded. Every form of printed advertising will be considered, and the jury will make its award on the basis

of originality and attractiveness. The leading speakers at the conference will be Mrs. Maude Ballington Booth, of the Volunteers of America, and former Gov. Carl E. Milliken, of Maine. Other speakers will include Col. R. R. McCormick, editor of the Chicago Tribune; Dr. John Timothy Stone; Edward R. Mahoney, city editor of the Chicago American; J. B. Wootan, former head of the publicity department of the Presbyterian church; Homer J. Buckley, of the advertising council of the Chicago association of commerce, and Dr. Edward Scribner Ames.

Student Pastor Beaten for Liquor Stand

While serving as supply pastor of the Presbyterian church at Payson, Ariz., Rev. Paul W. Penningroth, a student at Union Theological seminary, was badly beaten by men representing themselves as connected with the sheriff's office. Mr. Penningroth had openly criticized the drunkenness and lawlessness which had prevailed at a rodeo celebration.

Church Hospital in Alaska Faces Cold Winter

Just as the winter was closing in the Episcopal hospital at Fort Yukon, Alaska, burned to the ground, the occupants barely escaping with their lives. In the telegram describing the loss the superintendent of the hospital, Dr. Grafton Burke, says that all supplies and food and clothing for the winter were destroyed, and that, while a few of the children who were being cared for can be sent home, there remain nine orphans who must be protected.

John Timothy Stone to Tour World

Touring the world seems to be the order of the day among prominent Chicago clergymen. The latest to announce

such a tour impending is Dr. John Timothy Stone, pastor of the Fourth

New Doran Books

HISTORY OF THE CHRISTIAN CHURCH

Prof. F. J. Foakes-Jackson, D.D., author of "Studies in the Life of the Early Church," etc. A new edition of this standard work on Church History which will be warmly welcomed by students of the origin and progress of early Christianity. Net, \$3.00

CYCLOPEDIA OF PASTORAL METHODS

Rev. G. B. F. Hallock, D.D., author of "One Hundred Choice Sermons for Children," etc. A new and comprehensive ready reference manual for ministers of all denominations. Supplies a demand no one has yet attempted to meet. Net, \$2.50

THREE HUNDRED EVANGELISTIC SERMON OUTLINES

Rev. Aquilla Webb, D.D., LL.D. The author of "One Thousand Evangelistic Illustrations" has prepared another great practical volume for the preacher's shelf of evangelistic aids. Net, \$3.00

MODERN EVANGELISTIC MOVEMENTS

Edited by Two University Men. A deeply interesting examination of the principal evangelistic movements, giving their origin, methods, achievements and prospects. Net, \$1.75

THE VOCATION OF THE CHURCH

J. H. Leckie, D.D. A thorough and refreshing study, intended to assert the divine calling of the Visible Church, and to encourage its faithful service. Net, \$1.50

THE SUFFICIENCY OF CHRISTIANITY

An Inquiry Concerning the Nature and Modern Possibilities of the Christian Religion, With Special Reference to the Religious Philosophy of Dr. Ernst Troeltsch.

R. S. Sleigh, M.A., Ph.D. An exhaustive exposition and critical appreciation of Dr. Troeltsch's thought. Net, \$3.00

SERMONS ON NEW TESTAMENT CHARACTERS

Rev. C. G. Chappell, D.D., author of "Sermons on Biblical Characters," etc. These sermons have the same vivid word pictures and wealth of illustration that won such universal commendation for his "Sermons on Biblical Characters." Net, \$1.00

SERMONS ON GREAT TRAGEDIES OF THE BIBLE

Rev. Ashley Chappell, D.D. A collection of unusually fine sermons in a field of Biblical exposition not hitherto cultivated in this very original way. Net, \$1.60

HARVEST THANKSGIVING SERMONS

By Some Leading Preachers. James Reid, Hubert L. Simpson, John A. Hutton, James Black and others make this a notable series of sermons on Thanksgiving themes. Net, \$1.60

LIFE ON THE UPLANDS

An Interpretation of the Twenty-third Psalm.

John D. Freeman. Donald Sage Mackay says: "Mr. Freeman has done for the Twenty-third Psalm what Henry Drummond did for the 14th chapter of I Corinthians." Net, \$1.50

WILFRED CRENFELL

The Master-Mariner. A Life of Adventure on Sea and Ice.

Basil Mathews, M.A., author of "The Book of Missionary Heroes," etc. A fascinating record of the adventurous life of the famous doctor missionary. Ideal for young people's study groups. Illustrated. Net, \$1.50

THE WORLD'S BEST CONUNDRUMS AND RIDDLES OF ALL AGES

J. Gilchrist Lawson, author of "The World's Best Epigrams," etc. An unrivalled collection of thousands of puzzling riddles and conundrums, invaluable to leaders of social gatherings and for home use. Net, \$2.50

At Your Religious Book Store

GEORGE H. DORAN COMPANY
244 Madison Avenue New York

World's Jews Now Number 15,500,000

PUBLICATION OF the American Jewish Year Book for the year 5685 gives the latest available facts as to the number of Jews, and their distribution throughout the countries of the world. The Jewish population of the world is over fifteen and a half million. More than two-thirds of the Jews live in Europe, and nearly 25 per cent live in North and South America. Asia, Africa and Australasia together have less than 8 per cent of the total Jewish population. Of the Jews who live on the American continent 3,741,988 dwell in North America and the East Indies, where they constitute 2.7 per cent of the total population; 108,204 in Central and South America.

The bulk of the Jews of Europe live in Central Europe, where they form about 8 per cent of the total population. There are approximately 3,500,000 Jews in Poland. In Asia the Jews live in concentrated numbers only in Palestine and in Arabic-speaking countries. They form 2.16 per cent of the population. The great majority of the Jews in Africa, namely 451,581 out of a total population of 28,000,000, live in Arabic-speaking countries along the Mediterranean Sea. There are said to be 50,000 Falashas in East Africa (Abyssinia).

There are 21,615 Jews in Australia. There are 798,612 Jews in the countries comprised in the British commonwealth of nations; 295,000 live in Great Britain and northern Ireland. In France and her possessions there are 551,000 Jews. In the Union of Socialist Soviet Republics there are 3,380,429 Jews. There are about 100,000 Jews in Siberia.

It is estimated that New York city has about a million and a half Jews; Baltimore 60,000; Boston 77,500, Chicago 225,000, Cleveland 100,000, Detroit 50,000, Newark 55,000, Philadelphia 200,000, St. Louis 60,000, San Francisco 30,000, Pittsburgh 60,000, Milwaukee 20,000 and Rochester 20,000. All the other cities in the United States have each less than 20,000 Jews.

Palestine has 83,794 Jews, constituting a little over 11 per cent of the population. Jerusalem is reported as having 33,971 Jews out of a total population of 62,578. The 1922 census reports that forty languages were habitually spoken by the inhabitants of Palestine; eight were spoken by more than 1000 inhabitants and thirty-two by less than 1000 people each. The three languages ranking highest were Arabic, Hebrew and English, in that order.

Screen your Sunday School Lessons in broad daylight Illustrate your Lectures and Sermons in daylight or in darkness

No lantern slides, no special preparation: Use cards, pictures from books, maps, diagrams, with effect of stereopticon.

The Trans-Lux Opaque Projector in connection with the Trans-Lux Daylight Screen marks the triumph of modern projection work.

Will be exhibited at the International Convention at Cleveland, Ohio, Oct. 14-19. See it.

Trans-Lux Daylight Picture Screen
Inc.
36 West 46th Street New York City

MINISTERS Cooperative Service

As we have found a way to help at a vital point many ministers are cooperating. Ask for particulars of our sermon-organizing service.

ALSO NOTE—If you have real platform power and could do some lecturing, we have a service to help you to get started on the lecture platform. Write us if you care to supplement your income by some lecture dates.

Edward Amherst Ott, Dean
SCHOOL OF CHAUTAQUA AND LYCEUM ARTS
ITHACA CONSERVATORY, ITHACA, NEW YORK

Important Books For The Times

Living Together. By Francis J. McConnell. Studies in the ministry of reconciliation. (\$1.50)
The Preacher and the People. By Francis J. McConnell. Deals only with the minister as preacher. (\$1.50)

Jesus and Civil Government. By A. T. Cadoux. A contribution to the problem of Christianity and coercion. (\$2.00)

Christian Unity and the Gospel. By the Dean of Canterbury. The author, a professor of symposium on church unity by a group of leading English ministers. (\$1.50)

Brotherhood in the Old Testament. By Prof. A. R. Pease. A book of great value in the preparation of sermons on modern social problems. (\$1.25)

The Certainty of God. By W. J. Moulton. The intellectual grasp and intense spiritual experience of the author are apparent on every page. (\$1.50)

The Understanding of Religion. By Edwin Tenney Brewster. The author, a professor of astronomy and geology, considers the meeting ground of science and religion. (\$1.50)

The Birth and Growth of Religion. By George Foot Moore. The author is professor of the history of religion in Harvard University. (\$1.50)

Behaviorism and Psychology. By A. A. Roback. Presents a picture of the behavioristic school which is complete and accurate. (\$3.50)

The Everyday Bible. By Charles M. Sheldon. A literal following of the American Standard Version. The idea is to give the text of the Bible without comment and without verse and chapter numbers. (\$2.00)

The Way of Prayer. By Peter Ainslie. Prayers, scripture selections, devotional chapters. An extremely helpful volume. (\$1.00)

Visions of Hope and Fear. By George W. Thurn. A study of the book of Revelation and its message for today. (\$1.75)

Hellenism and Christianity. By Edwin Revan. Among the questions considered is "What is the relation between Western faith and rationalism?" (\$3.00)

The Origin and Character of the Bible. By J. T. Burleigh. An excellent treatment of the evolution of the Bible. (\$1.65)

The Christian and His Money Problems. By Bert Wilson. The author is a college president and his book is filled with practical advice. (\$1.50)

The Power of an Endless Life. By Henry Hallam Sanderson. A call to faith and a plea for a return to the radiance of early Christianity. (\$1.25)

We Pay Postage

THE CHRISTIAN CENTURY PRESS, Chicago

LINCOLN AND OTHERS By THOMAS CURTIS CLARK

Says the Congregationalist: "These poems bring joy and satisfaction to all lovers of real poetry."

Price \$1.50

The Christian Century Press
446 S. Dearborn St. CHICAGO

Presbyterian church. Dr. Stone sails from Vancouver in December, and, while away, will attend the world conference on Christian unity at Stockholm and the quadrennial conference of the world alliance of reformed churches holding the Presbyterian system at Cardiff, Wales.

Dallas Church Largest among Southern Presbyterians

With the First church of Dallas, Tex., in the lead, reporting a membership of 2,668, the southern Presbyterians, according to figures recently compiled, now have 29 congregations with more than 1,000 members in each. First church, Nashville, Tenn., shares with the Dallas church the distinction of having more than 2,000 members.

Veteran of Three Wars Retires from Ministry

Dr. Henry A. F. Hoyt, rector of St. John's Episcopal church, Cynwyd, Pa., has just retired from the active ministry after nearly thirty years in this parish.

Dr. Hoyt enlisted as a drummer boy in the northern army during the civil war, serving until wounded in the battle of the Wilderness. During the Spanish war he was a regimental chaplain, accompanying the same regiment to the Mexican border in 1916, and during the world war he was commissioned as a special recruiting officer. Now, however, Dr. Hoyt is described as "almost a rabid pacifist."

Chinese Catholics Seek Own Hierarchy

Evidence of the increasing vigor of the Roman Catholic church in China is given by the action of the plenary council recently held in Shanghai asking the holy see to establish a regular hierarchy in that country. At present, the Catholics of China are under the control of apostolic vicariates, the usual method of Catholic mission control. There are 58 such vicariates, three apostolic prefectures, and one mission. As a first step toward the new ecclesiastical organization these vicariates, three apostolic prefectures, and

War Outlawry Stirs Unitarian Laymen

ALL accounts of the convention of the Unitarian Laymen's League, held in Niagara Falls, N. Y., during the third week of September, agree that the most stirring episode was the address on the outlawry of war delivered by Col. Raymond Robins, of Chicago. In describing the conditions under which Col. Robins spoke, the Christian Register says that "it seemed that fully half of those in the room were quietly hostile. Even the chairman, Col. Robert Starr Allyn of Unity church, Brooklyn, N. Y., stated that he believed the speaker was attempting the impossible. Later in the evening Col. Allyn admitted that he 'failed to realize before the colonel spoke what he meant by the outlawry of war.' He added: 'I think I go with him the entire distance.'"

"War," said Colonel Robins, according to this same report, "is the product of the legal institution, organized and maintained in every nation of the earth. It is just as legal as marriage or the home, and is the only method for compelling a settlement of disputes between the nations of the earth."

"Wars of liberation—revolutionary struggles such as our own in 1776—are all illegal. Every patriot in revolt against tyranny is guilty of the capital crime—treason. All wars of aggression or conquest are legal. Why was the kaiser never brought to trial? Because he is guilty of no crime known to international law. War making is the legal exercise of sovereignty—'the king can do no wrong.' If as an individual citizen I assault and kill a human being I am guilty of murder. If as a king or a diplomat I start a war that kills ten million lads—I am guilty of no crime known to the law of nations."

IS THIS DEVIL'S WORLD?

"What then is the answer? Is there no escape from war? Is this, after all, a devil's world? Must the nations of the earth every so often engage in wholesale slaughter of their finest youth and destruction of the fruits of the patient thrift and toilsome labor of long years? Must

civilization finally commit suicide? Is humanity doomed and Christianity an iridescent dream?

"Humanity is not helpless—this is God's world! We can outlaw this war system, just as we outlawed slavery and the saloon. We can make war a crime under the law of nations, and substitute law for war in compelling the settlement of international disputes. Human society has overthrown other powerful legal institutions that had grown to be a menace to human welfare. Piracy, the international slave trade, the code duello, the slave system, the liquor traffic—all were legal institutions, all were old as history—all have been outlawed and their exercise made a public crime, in the progress of mankind from barbarism up to liberty and security under law. The history of civilization in the structure of social control has been the history of the invasion of the realms of force and violence by public law."

THE SUCCESSFUL METHOD

"Always the successful method for the liberation of society from the effects of an outgrown legal institution has been to outlaw the institution and to make its exercise a public crime. Never has the attack been upon causes,—there are just as many causes for duels to-day as there ever were, just as many persons who would like to get human labor without paying for it, just as many thirsts for liquor as ten years ago,—but there are no duels, no human slavery, and no legal saloon in the United States. Institutions that are outlawed and their operation made a public crime die out of the life of the world. That is the verdict of history."

"This is the answer to the supreme problem and menace of war in our civilization to-day. The war system, the war institution, must be outlawed by international agreement, and war must be made a crime under the law of nations. This is the first step in the effective 'war against war.'"

one mission. As a first step toward the new ecclesiastical organization these vicariates are, in the future, to take their names from the principal city of their territory, rather than, as in the past, from the territory itself. Permission to do this, granted by the sacred congregation of the propaganda in Rome, is said to be a good indication that the petition for the more sweeping change will be granted.

Calls Dr. Machen Insane

The Continent, leading Presbyterian weekly, declares its belief that Dr. J. Grasham Machen, noted fundamentalist on the faculty of Princeton Theological seminary, is insane. In commenting on a recent editorial in the British Weekly, which had been inspired by a letter from Dr. Machen, the Continent says: "In his letter to the British Weekly he (Dr. Machen) says that Dr. Fosdick 'uses the word God merely to designate the moral life of the man Jesus of Nazareth.' He classes Dr. Fosdick with teachers of anti-

theism. Using words carefully and with no desire to be understood in a figurative sense, the Continent is obliged to say that such allegations are sheer insanity. Any sane person who ever heard Dr. Fosdick preach knows better."

Disciples Plan National Rally

Employing 1400 trained speakers the United Christian Missionary society, the unified benevolent agency of the Disciples of Christ, is planning a series of rallies to begin on Nov. 10 and continue until Nov. 22, that will reach practically every church, Sunday school, and other organization of the denomination. All phases of the benevolent program, both at home and abroad, will be explained to the constituency of the church.

Mark Anniversary in Great Church

Lake Avenue Baptist church, Rochester, N. Y., has just been celebrating the fifteenth anniversary of the pastorate of

Tells Missionaries to Go Home

TOKUTOMI KENJIRO, one of the foremost literary men of Japan, and a Christian for forty years, is reported by the Living Age to have joined with other Japanese Christian leaders in urging American missionaries to return to their own country. As Mr. Kenjiro's message to the missionaries is printed in the Japan Weekly Chronicle it runs:

"Dear American missionaries in Japan and Korea: It is high time that you went home, where you are urgently needed. Gardeners sent to work in the neighbors' yard will find their own gardens covered with weeds upon returning. Dear America, what a naughty boy you are growing to be! Prosperity has spoiled you, you have grown too fat to retain your tender sensibilities. You are too active, and have got out of control. You are dreaming of world domination and believe you can impose anything upon others with impunity. You want to be boss of the world, and you stick your nose into other people's affairs. You don't mean to be bad, after all, and you were born a good child. I love you all the same. But nevertheless you are too arrogant.

"You are going to be fast militarized. You helped Europe to strip the kaiser of his uniform. Now who has put on his uniform? All the other peoples are looking with deep concern upon America, who is treading upon the fatal path which Germany rushed down before the European war. Militarism seems to be all the rage among your folk. You are giving military drill to your girls. Shame! You are making military preparations day and night. Against whom? Whom are you afraid of? Of Japan?

"Do you imagine that Japan will be afraid of you when you fill the air and seas with the myriad agencies of death? Force calls forth but force, and Japan is itself like a volcano. If you believe that you can coerce Japan, you are mistaken. If you dare to humiliate Japan, the volcano will explode to destroy the whole world. Your suspicion is only irritating Japan.

"Dear friends! Return to your own country and revive the true spirit of Christ among your fellow countrymen. Pacify them, and warn them of the danger to which your people are leading humanity. Teach them to be meek and humble in spirit, as the Great Teacher set an example before the world. You must remind your own people that it was not proud Goliath, armed to the teeth, who won the laurels, but it was the meek and humble David, a shepherd boy, with a sling and pebbles.

"Teach your own people not to slight their own brothers because of their color, smallness of stature, or smallness of their country; that it is sin before God to treat brothers as inferiors because of the difference in their mode of living. Tell them of Christ reborn here and that it is peace instead of the god of war who abides in the innermost sanctuary of the hearts of the Japanese people.

"You missionaries are expected to finish the work begun by Abraham Lincoln, and you surely have much to do in weeding your own garden. Can you say why you have to stay here when your own home gardens are rank with weeds?

"You have remained in Japan too long and spent too much money already—to help us, of course; but by our excessive protection you are making weaklings of Japanese Christians who should have been independent long ago. Of course I do not blame you for all these things. You are only too kind to us. I do not mean to say that we must separate because we have quarreled, or that we must separate to quarrel. The time has arrived when each of us must clear the beam from his own eye, or, to use our own saying, clear the snow away from our own gates. Each must come nearer to Christ.

"We want our American missionaries to return home and there to melt up all the heavy cannon to cast a statue of peace, to be erected, say, at the entrance to the Golden Gate. Japanese must do likewise, so that the whole world may witness a new era of eternal peace."

Your Power As a Speaker or Writer you may increase your power 100 per cent by using the Wilson Index System.

Very little time and effort can make instantly available for you a wealth of stimulus, suggestion, authority and moving appeal.

Detailed explanation in circulars that are FREE on your request.

Write for these circulars now

WILSON INDEX CO.
East Haddam, Conn.

Church Seating, Pulpits, Communion Tables, Hymn Boards, Collection Plates, Folding Chairs, Altar Rails, Choir Fronts, Bible Stands, Book Racks, Cup Holders, etc

BLADE FURNITURE CO. 15 Park Place, NORTHVILLE, MICH.

VICTOR Portable STEREOPTICON



has established the world wide standard of projection excellence.

HUNDREDS OF ILLUSTRATED LECTURES FOR RENTAL

Victor Animatograph Co.
279 Victor Bldg.,
Des Moines, Iowa.

WRITE FOR SPECIAL EASY TERMS

CHURCH FURNITURE

Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Communion Ware—EVERYTHING. The lowest furniture made. Direct from our factory to your church. Catalog free. DeMoulin Bros. & Co., Dept. 4, Greenville, Ill.

DEAGAN TOWER-CHIMES

PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD

THE MEMORIAL SUBLIME

LITERATURE INCLUDING TESTED PLAN FOR SECURING CHIMES SENT UPON REQUEST. STANDARD SETS \$5.000 TO \$10.000

J. C. DEAGAN, INC.
184 DEAGAN BUILDING, CHICAGO

When You Go to the National Capital

You are invited to attend the VERMONT AVENUE CHRISTIAN CHURCH National Representative Church Bldg.

Project Indorsed by Disciples' International Convention
EARLE WILFLEY, Pastor

New York Central Christian Church

Finis S. Idelman, Pastor, 142 W. 81st St. Kindly notify about removals to N. Y.

THE PHILOSOPHY OF PRAYER

By C. K. MAHONEY

This volume will help men both to practice and to understand prayer.

Price, net, \$1.00, postpaid

THE ABINGDON PRESS
NEW YORK CINCINNATI

MODERN PAGANS

By CHARLES M. SHELTON

The story of the religious rebirth of a typical American family—one interested in sports, society, politics, and business, but practically pagans.

Price, net, \$1.00, postpaid

THE ABINGDON PRESS
NEW YORK CINCINNATI



Church Furniture
Pews • Pulpits • Chancel Furniture
• Sunday School Seating •
American Seating Company
General Offices, 14-H E. Jackson Blvd.
CHICAGO
Catalogues on Request

Advertise Your Church

You can have the announcement of your church appear in every issue of *The Christian Century* for a very small sum. Write the Advertising Manager for rates and suggestions.

Any book advertised or reviewed in our columns will be sent, post free, on receipt of your order. Indicate publisher if possible.

The Christian Century Press : Chicago

A Gold Mine of Information About Prohibition and Its Achievements Prohibition—Going or Coming? By ELTON R. SHAW

SAYS:
U. S. Senator Morris Sheppard: "One of the most effective descriptions of the wonderful achievements of prohibition that has yet appeared."
U. S. Senator Arthur Capper: "A convincing statement of the case for the Amendment and the enforcement statutes."
Harvey W. Wiley: "This book will convince the doubting Thomases that Prohibition is really coming."
Eugene Lyman Fisk: "An orderly assemblage of the evidence bearing upon the effects of alcohol on the individual and society."
Bishop Nicholson: "The more of such literature we can circulate the better it will be for the cause of prohibition and for the nation's cause."
The Expositor: "A comprehensive, interesting, informing, dependable, arousing presentation of prohibition in all its phases."
The Christian Advocate: "The sort of material a busy reader and worker would wish he had gathered and saved in his own file."

Also recommended by
W. J. Bryan, Fred B. Smith, Bishop Cannon, etc.
Price of book, \$2.00. Mail orders to
JAMES BISHTON
Room 1005 Monon Bldg. Chicago

Dr. A. W. Beavan. During this period the membership has increased from 1,191 to 2,343; current expenses from \$13,387 to \$34,509, and giving for benevolences from \$10,293 to \$56,428. For ten years the Rev. S. W. Beavan, father of the pastor, has been associated with his son in the care of this congregation. He now becomes pastor emeritus.

Japanese Woman Heads Christian College

Having recently moved into its new buildings on its own campus, the Woman's Christian College, of Tokyo, Japan, has just inaugurated Miss Tetsu Yasui as president. For several years Miss Yasui has been carrying most of the burdens of the distinguished position to which she has now been formally elected.

Oklahoma Church Provides for Temporary Members

The Congregational church at Binger, Okla., is trying to deal with the problem of a shifting population by incorporating in its constitution a "wayside covenant" of membership. Under this covenant members of other denominations not permanently located in Binger are incorporated into the life of the church for as long as they remain in the town, and their church interests conserved, while the church itself gains in available service.

Writer on Home Missions Dies

One of the best known women writers in America on home mission and allied topics, Miss Alice M. Guernsey, died recently in Ocean Grove, N. J. Miss Guernsey was editor of publications for the W. C. T. U. during most of the time that Miss Frances E. Willard was at the head of that organization, and afterwards was associated with the Woman's Home Missionary society of the Methodist church, in which capacity she produced large numbers of mission study text books.

American Friends Plan Future Work

Having won world-wide commendation for their work of mercy following the world war, the Quakers of the United States are considering their future program. A statement of plans recently made by the American Friends Service committee states that during the next year the work in France will consist of a continuation of the support of two American nurses' aides in the maternity home at Chalons-sur-Marne; in Austria of a continuation of anti-tuberculosis work and the expenditure of funds provided by German-Americans; in Germany the maintenance of centers in Berlin, Frankfurt, Essen and in other cities if funds are available, where foreigners may be brought into contact with Germany's social and economic needs and which will serve as centers of good-will for establishing better relations between America and Germany; in Poland the conduct of a good-will center at Warsaw and a model orphanage at Kolpin near Brzesc; in Russia the continuation of the medical program, with emphasis upon anti-malarial work; in Mexico the promotion of the good-will center in Mexico city, and in the United States the continuation

of the effort to interpret the situation in Europe to Americans. The committee in charge, of which Dr. Rufus M. Jones is chairman, makes this interpretation of the ideals under which the work has been carried on: "In all of the work that has been or is being carried on by the American Friends Service committee, the Friends have been actuated by religious motives. They have felt that as professing Christians they could not stand idly by when there was an opportunity to serve others in his name. The motive, therefore, is not to proselyte or establish Quakerism in any of the stricken countries, but to give a concrete demonstration of faith and works. The people who, through the service rendered, have been led to question in regard to the beliefs of Friends, have been helped to understand something of the Quaker interpretation of Christ's teachings; but the field workers have realized that what was most needed was not for Friends to build up their own denomination, but to interpret the Christ spirit to the suffering world in ways that could be understood. Christianity not only calls for charitable service, but for efforts to make a better world in which to live. Actuated by what they believe to be Christian motives, the Friends stand for the right to serve in the name of him who taught all men to forgive until seventy times seven, and to feed, clothe and comfort his needy children."

Speakers from Many Lands at Congregational Meet

A remarkable group of first-hand reports from mission lands will be given at attendants at the annual meeting of the Congregational woman's board of missions of the interior, to be held in the Rogers Park church, Chicago, Oct. 28-30. On the program will be Mrs. Lucius O. Lee, just back from six months in China and Japan; Miss Isabel McCausland, professor of sociology in Kobe college, Japan; Miss Grace Boynton, professor in Yenching college, Peking, China; Miss Cora May Walton, president of the school for married women in Fenchow, China; Miss Lena Lietzau, principal of the girl's school in Salonika, Greece; Miss Minnie Mills, a missionary formerly in Smyrna and now in Athens, and Rev. Henry C. McDowell, of Angola, West Africa.

Dean Inge Coming to Yale

It is announced that Dean Inge, of St. Paul's cathedral, London, will visit America again this year to lecture at Yale university. There is certainly no English preacher whom Americans are more eager to hear.

Surgeon Says Spiritual Healing Will Offset Cults

At the annual conference of the society of the Nazarene, Episcopal order devoted to the promotion of spiritual healing, Dr. Sinclair Bowen, leading Washington surgeon, argued in behalf of cooperation between doctor and minister, and stated that if the church properly understood and applied its healing functions there would be a great lessening in the appeal now made by various modern healing cults. "I believe and am firmly convinced

of the fact that the future success of spiritual healing as brought forward by the society of the Nazarene is a matter of the greatest importance to mankind," said Dr. Bowen. "Its field of usefulness is limitless. There are so many reasons which appeal to me as proof of the urgent need of spiritual healing in our church. One of the outstanding indications of the necessity for its revival is in the prominence and large following of the religious healing cults, which is an evidence of the neglect of spiritual healing by the church—or, in other words, an absolute disobedience of a strict command of Jesus Christ. If one will carefully study the doctrine and practices of these religious cults and then carefully study the life of Christ, the very natural conclusion is that we must reject one or the other. Had the church followed out completely Christ's commands on this subject, I believe these religious cults need never have arisen, because every comfort and blessing, and so much more than can be derived from these, can be realized in the church from the teachings and practices advocated by the society of the Nazarene."

Ford Hall Plans Year's Program

Ford Hall, the famous Boston open forum, opens its eighteenth season next Sunday evening, Oct. 19, with an address by Rabbi Stephen S. Wise, of New York, on "How shall America deal with the menace of the Ku Klux Klan?" Others on the year's program include Dean Charles R. Brown, of Yale Divinity school; Robert Lincoln O'Brien, editor of the Boston Herald; President Arthur E. Morgan, of Antioch college, Yellow Springs, O.; Margaret Slattery, of Sunday school fame; Dr. Stanton Coit, of London; Angelo Patri, New York's famous school principal; Abraham Cahan, editor of Forward; and Prof. E. A. Ross, of the University of Wisconsin. Mr. George W. Coleman continues as chairman and director. Under his leadership Ford Hall has become probably the most successful open forum in this country.

Moslem Literature Outranks Christian, Says Zwemer

The press of India quotes Dr. Samuel Zwemer, famous missionary in Moslem lands, as stating that, in some countries, Mohammedanism is far ahead of Christianity in the preparation of literature. "As I have observed the situation," Dr. Zwemer is quoted as saying, "the Moslem press is far ahead of the Christian press in India, as is the case in China. There are diglot and polyglot editions of the Koran in Bengali, Urdu, Gujarati, Marathi, Malayalam, Tamil, etc., as well as three English versions. If our information is correct three distinct Bengali translations of the Koran now exist. The standard Mohammedan translation in folio edition appeared as a third imprint, and the publishers tell us that about 20,000 copies of the third edition are sold every year in Calcutta."

No Eurythmic Ritual This Year

The eurythmic ritual that raised such a storm of discussion in connection with the services at the Episcopal church of

St. Mark's-in-the-Bouwerie, New York city, will be omitted this year, according to the announcement of the rector, Dr. William Norman Guthrie. Dr. Guthrie states that the purpose of the church has been misinterpreted, but that, in time, it will be understood and applauded. In the meantime, however, neither he nor the officers of the church desire to continue a form of worship that is likely to be the cause of dissension within the communion.

Gandhi for Prohibition in India

In the first issue of a special prohibition supplement to be a regular feature in the future of the Indian Social Reformer of Calcutta, leading space is given to this statement by Mahatma Gandhi: "Of the many acts of immorality for which the existing system of government is responsible, the policy regarding intoxicating drinks and drugs is not by any means the least. In my opinion there should be immediate and total prohibition. It is a superstition to suppose that prohibition will be resisted by the people. The loss of revenue will be a serious matter no doubt. But that can never be urged as a reason for sustaining an immoral source of revenue."

Canadian Presbytery for Outlawry

The Canadian presbytery of Macleod, in its recent meeting at New Dayton, Alta., came squarely out for the outlawry of war proposal in the following resolution:

"Whereas, the presbytery of Macleod, sincerely abhorring selfishness and greed, dishonesty and immorality, economic exploitation and militaristic domination, and all injustice, which lead to war, and

"Whereas, war is considered to be no crime, we therefore importune the synod of Alberta to urge all its ministers to endeavor to create a public opinion sufficiently strong to demand that war be made a crime, and to assist in bringing into existence such laws, national and international, that all international disputes may be solved by peace methods, and

"Whereas, we believe that our children should receive adequate instruction in the questions of war and peace,

"We therefore, request the synod to overture the general assembly, at its next meeting, to communicate with the international Sunday school lesson committee asking for a quarterly lesson on the crime of war and the question of peace."

Women Students Most Effective Street Preachers

Rev. A. J. Gammack, rector of Christ Episcopal church, Fitchburg, Mass., in describing in the church press the recent mission held in that city by students from eastern colleges and theological schools states that the women outclassed the men as speakers. "The young women had no idea of preaching on the streets when they came to Fitchburg," says Mr. Gammack, "and most of them did not expect to do public speaking at all. I think that by the end everyone had spoken in the open and gloried in the opportunity. Not only in church groups but also in the factories and on the streets the women outclassed the men as speakers. There was a

Increase Sunday School Attendance

Your Sunday School can be larger, stronger and more active if you will use letters, announcements and programs printed with a

ROTSPEED STENCIL DUPLICATOR

Hundreds of churches use this machine. It does all church printing easily, quickly and cheaply; prints anything that can be hand-written, typewritten, drawn or ruled.

Ten Days Free Trial

Write now for samples of church work that have helped other Sunday Schools to solve the problems confronting you, complete description of Rotospeed and details of our Free Trial Offer.

Or send at once for complete Rotospeed Trial Outfit. Test the machine for ten days. After the trial period you can keep the outfit by paying the small total cost \$53.50 or return it at our expense. Check and mail the coupon below.

The Rotospeed Co.
114 Fifth St., Dayton, Ohio

MAIL THIS TODAY

The Rotospeed Co.,
114 Fifth St., Dayton, Ohio

☐ Please send me complete Rotospeed Machine and Free Trial Equipment. After ten days trial I will pay \$53.50 or return the machine.

☐ Please send me samples of work, booklet and details of your Free Trial Offer. This does not obligate me in any way.

Name.....

Address.....

(Print or Write Plainly)



Wilson

Make Your Church Buildings Flexible

WILSON Sectionfold Partitions turn large rooms into rooms of just the desired size for classes, special meetings, etc. Adaptable to old buildings as well as new.

Send for Catalogue No. 17

The J. G. WILSON Corp.
11 East 56th St., New York City
Office in all principal cities

PATRIOTIC PAGEANT

An opportunity for the young people of the church to give a Dramatic presentation of one of America's Social Problems, in an interesting and impressive way.

Pageant directed and costumes furnished. It has already been given very successfully.

For further particulars address

(Mrs.) ENID SINCLAIR CROSIER,
68 North Main Street, Middleboro, Mass.

The Community Pulpit

Annual Series of Twenty Sermons

By

JOHN HAYNES HOLMES
JOHN HERMAN RANDALL

Ministers of the
Community Church of N. Y.

Subscription \$2.00 per year

(\$1.00 for the sermons by either
Mr. Holmes or Mr. Randall)

Address Secretary, 12 Park Ave., N. Y. City

WINSTON-INTERNATIONAL SUNDAY SCHOOL SCHOLARS' BIBLES

SELF-PROVINCING
Contain specially prepared Helps to
Bible Study and many Attractive Illustrations suitable for children.

Send for Illustrated Catalog
THE JOHN C. WINSTON CO., Publishers
American Bible Headquarters
496 Winston Building Philadelphia



ZEPHYR ELECTRIC ORGAN BLOWER

For Pipe and Reed Organs

Thousands of churches and
economy in using them. Write
for particulars.

The Zephyr Electric Organ Blower Co.
Orrville, Ohio, Dept. A

Books by Gaius Glenn Atkins

Modern Religious Cults and Movements.....	\$2.50
The Undiscovered Country	1.50
Jerusalem Past and Present.....	1.25
Pilgrims of the Lonely Road.....	1.50

In depth of insight and beauty of literary style Dr. Atkins is
unrivalled in the religious field.

The Christian Century Press, Chicago

5000 CHRISTIAN WORKERS AND MINISTERS WANTED

to sell Bibles, Testaments, good books
and handsome velvet Scripture Mottoes.
Good commission. Send for free cata-
logue and price list.

GEORGE W. NOBLE, Publisher
Dept. J, Monon Bldg. Chicago, Ill.

directness, a simplicity and a spiritual appeal in the speaking of the majority of the women that made me say to myself, 'If Maude Royden in England, why not her kind, and better, here?'

Buddhist Priests in Christian School

When the annual summer training school for Sunday school workers convened in Karuizawa, Japan, this year a Buddhist Sunday school association in Takata sent two delegates. The daily program of the Christian school included a twenty minute devotional period and an hour's lecture on the apostolic age. After returning home, these Buddhists sent a letter of appreciation for what they had heard and for the kindly treatment accorded them. One of them, in speaking to the school itself, said that although he attended a summer session maintained by his own sect every year, he wished to come again to this Christian training school.

Another Militant Preacher Flays "Sissy Pacifist Scamps"

Rev. William Graham Everson, of Muncie, Ind., is reported by the Boston press to have enlivened the recent convention of the Military Order of the World War, held in that city, by attacking pacifists within churches. Mr. Everson is reported to have served as a brigadier-general in the war. "These loud-mouthed pacifists pose as spokesmen of the church," the Rev. General Everson is reported to have said. "It is a damnable lie that Christianity is a pacifist organization. There are folks whose hat you have to knock off in order to show the proper respect to the flag; sometimes you have to knock their block off. And so I want to do for those sissy, effeminate scamps who make erroneous statements from the pulpit and get by with it. The church as a whole is all right. But we've let some little scamps get up on the band wagon, or pretend to. Let your lives radiate as patriotic personalities. If I can't preach a better religion into them, by golly, I can knock the devil out of them. The greatest need in the United States today is not more preaching, but more patriotic men to generate the proper spirit. If the preacher in the church where your wife goes—do you get that?—is an effeminate sissy, get in yourself alongside of him and make a man out of him, or kick him out."

Wife Acts as Co-Pastor

Park Baptist church, McKeesport, Pa., has the unusual experience of employing man and wife as co-pastors. Rev. and Mrs. James C. Hill divide the ministerial duties of the church, the husband preaching on Sundays at one service and the wife at the other. Both are graduates of Shurtleff college and Rochester Theological seminary.

Train Laymen to Work, Not Talk

The American Board of Applied Christianity, the body that has come into being in New York city to promote active participation by laymen in the work of the church, is wisely putting its emphasis

upon actual work, rather than the making of four-minute speeches and similar modes of service. With a staff of 18 leaders, 700 laymen have been gathered who are sent out to about 25 churches, chosen without reference to denomination, where they serve apprenticeships as volunteer Christian workers. In Sunday schools, men's clubs, and in many other forms of church activity, modern methods are employed to make the church program as effective as it can be made. There are said to be about 1000 more laymen on a waiting list to whom training of the same kind will be given.

Stelzle Back from Europe; To Visit Canada

On his return from a three months' study of economic and industrial conditions in Europe, Rev. Charles Stelzle, pioneer in the social application of the gospel, accepted an invitation to visit industrial centers in Canada for ten weeks during the coming winter, where he will speak under the auspices of the united Protestant churches of the dominion. Mr. Stelzle plans to give more time than ever to a study of methods for religious work among workingmen.

Presbyterian Hospital in Great Medical Center

It is announced in New York city that the College of Physicians and Surgeons of Columbia university and the Presbyterian hospital are to combine in a medical center that will surpass in equipment anything else in the world. At a total cost of approximately \$20,000,000 college and hospital will combine to include, in one institution, every type of special hospital and institution necessary for the treatment of any patient and the training of any specialist who has to do with the protection and promotion of health.

Speers Went to Union, Not Speer

There seems to have been some stir in Presbyterian circles because of the report that Rev. Elliot Speer, son of Robert E. Speer, and recently appointed faculty member at Lafayette College, Easton, Pa., was for a time a student at Union Theological Seminary. The Christian Century, in company with several other papers, printed this report. It now develops that it was not Mr. Speer who went to Union, he having obtained his theological training in the supposedly safer atmosphere of New College, Edinburgh, Scotland. The man who went to Union seems to have been Rev. Theodore Cuyler Speers, son of James M. Speers, prominent Presbyterian layman and vice-president of the foreign mission board of that denomination.

Another Casualty in Church Press

Another venture in religious journalism disappears with the announcement of the merging of Home Lands with the Country Life Bulletin, published by the American Country Life Association. For six years Home Lands, founded by Dr. Warren H. Wilson and edited by Rev. H. N. Morse, was the only magazine devoted exclusively to the interests of the rural church. The home mission board of the

Presbyterian church made its publication possible, but the editorial policy was non-denominational.

Open Hotel with Golden Rule Dinner

Roosevelt hotel, New York's newest giant hostelry, had its opening marked by a Golden Rule dinner, given with Frank Dudley, president of the United Hotels corporation, as host. The dinner was served on Sept. 25 in bowls and tin cups, such as are used by children in near east orphanages, and the menu consisted of potato soup, rice and prunes, with condensed milk, bread and cocoa, the simple daily fare of orphanage children. This is the first in a series of similar dinners to be held across the United States in preparation for Golden Rule Sunday, Dec. 7.

No Bible Texts in Toronto's Cars

The transportation commission of the city of Toronto, Canada, has upheld the ruling of the company controlling advertising in the street cars of that city refusing to display advertisements containing passages of scripture. In rendering its ruling the commission said that the policy of giving no religious or political publicity in street cars had been adopted by practically all the larger cities on the American continent. The members of the commission are reported to have feared that the texts displayed would have led to public controversies.

Church Protests Movie Jibe

Members of the First Christian church, Springfield, Mass., have adopted formal resolutions of protest against a recent film in the Pathé News, a current news reel, in which a baptizing scene was spoken of as a "ducking for salvation." The church demands an apology in a future issue of the same news reel.

Gandhi's Fast Brings Indian Congress

India has been profoundly stirred by the action of Mahatma Gandhi in proclaiming a fast of 21 days as penance for recent riots between Hindus and Mohammedans. After various appeals to the mahatma had failed to shake his purpose, 300 selected representatives of all the religious communities in India came together in a unity conference at Delhi, where a basis of agreement was drawn up. Moslems are asked to recognize the right of Hindus to play music before or in close proximity to mosques, and, as Hindus left the question of cow slaughter to the good sense of Moslems, the latter are urged to leave the playing of music to the good sense of Hindus. The Moslems pledge themselves not to force the Hindus to abandon their religious rites. A central arbitration board, with Gandhi as its chairman, is established for the settlement of all disputes arising between the various religious communities of India. The right of conversion from one faith to another is recognized, but malpractices are condemned. It will be seen that, by the same sort of non-violent method that he has always advocated, Mr. Gandhi has, to a large extent, reasserted

his control over the allegiance of the mass of his countrymen.

Promoter of Tithing Dies

Thomas Kane, known throughout American Protestantism as the leading promoter of the principle of tithing in church finance, died at his home in Evanston, Ill., on Sept. 27. Mr. Kane, who had for years advocated tithing under the nom de plume of "Layman," distributed millions of pamphlets among all denominations, and conducted what was known as the Layman company in Chicago for the furtherance of his propaganda. Two years ago he set aside a considerable sum of money to insure the continuation of this work after his death. Mr. Kane was 87 years of age.

DR. FOSDICK DECLINES

(Continued from Page 1340)

have rejoiced in that aspect of the relationship.

"The proposal of the general assembly, however, would reverse all that. I recognize that the assembly's decision concerns the particular relationship at the First church and cannot fairly be interpreted as a general rule excluding the ministry of non-Presbyterians from Presbyterian pulpits. Nevertheless, the principle involved in the decision, if logically applied, would certainly tend to discourage the employment of any except Presbyterian clergymen as ministers in Presbyterian pulpits.

"It may not enact a rule but it suggests a precedent. It encourages a return to the principle of a denominationally 'closed shop.' It represents, so it seems to me, a retrograde sectarian movement. As a convinced interdenominationalist, therefore, who does not believe in an exclusive but in an inclusive church, I must not consent to the decision. To concur with it would be to agree with an attitude with which I radically disagree, to fall in with a denominational spirit which I regret and deplore.

"As you see, my reasons for declining the courteous invitation which you have extended to me spring from my conscience. I must not do what for me would be a disingenuous and fictitious thing, under the guise of taking solemn vows. I am sure you would not have me do it.

"Let me add a final expression of my cordial thanks for all the goodwill which I have met in my Presbyterian associations in New York. As associate minister at the First church I have spent five of the most memorable and enjoyable years of my life. I sincerely regret that so much uproar has attended the latter part of my ministry, but I am grateful that it has been uproar from a distance and that among my brethren in the church and presbytery I have had such unfailing friendship and such generous support. I leave these relationships now with a most lively sense of my indebtedness to you and to those whom you represent and with prayerful good wishes for the prosperity of the great church to which you belong.

"I am sending a copy of this letter to the clerk of session of the First Presbyterian church together with my resignation as associate minister.

HARRY EMERSON FOSDICK."

How Long To The End

—DAN. 12:6

Does the Chronological Prophecy in Daniel 12 point to the very year of Our Lord's Return?

When the difference in the lengths of the four periods in this chapter (which were given as an answer to the above question) is regarded as occurring at their beginnings, instead of at their endings, they are found to have a common end, because they culminate in a single year, the present one.

Is not this the answer requested and the opening of God's long-closed time-lock, the unsealing promised to "the wise" in "the time of the end?" Send for a pamphlet with above title, which gives detailed evidence for this, to

W. R. Young

4481 Mission Drive San Diego, California

Price 35c or 3 for \$1.00 (No Stamps)

Did They Die in Vain?

Is Christianity winning as it should? Is it out of date?

The religious question is a vital problem in the world today—a problem that affects the lives of every man, woman and child. Everywhere you hear conflicting beliefs and doctrines—fundamentalism and dogmatism—materialism and unquestioning faith in the great Power for righteousness.

What does it all signify? Whither is it leading us? Will Christianity be supplanted by some new belief, or will it continue to be the world's greatest force for progress, happiness, law and order?

There is just one way to know—one way to gain the perspective that will enable you to draw the right conclusions. *Know history.* Learn what brought about the great religious movements of the past, read of the forces and emotions that have swayed mankind since the beginning of recorded time. Then you will understand the reasons for the present situation, what it means and what may be expected to result from it.



Ridpath's History of the World

Including a Full Account of the World War

has long been recognized as a standard authority. Ridpath is endorsed by Presidents of the United States, practically all college presidents, by a quarter of a million Americans who own and love it. New edition of nine handsome Octavo volumes just off the press contains complete and accurate account of the World's history from the dawn of time down to and including our late President Harding's administration. Ridpath covers every race, every time and holds you spell-bound with his wonderful eloquence.

HISTORY BOOK FREE Send now for beautifully illustrated 46-page history book. Contains actual sample pages and pictures of Ridpath's History. Also we shall send you complete details of manufacturer's unusual direct low price offer and convenient easy terms. Learn about the special on approval offer. No obligation. Book is free. Tear off the coupon. Write your name and address plainly and mail now while you are thinking of it.

Ridpath Historical Society, 6297 United Bank Bldg., Cincinnati, Ohio. Please mail, without cost to me, the 46-page history book containing sample pages and pictures of Ridpath's History of the World. Also write me full details of your special low price and easy payment offer to readers of Christian Century.

Name.....

Address.....

BOOKS RECEIVED

Conversations in Elbury Street, by George Moore. Boni, Liveright, \$2.50.
 History of Assyria, by A. T. Olmstead. Scribners, \$7.50.
 Mariposa, by Henry Barlein. Boni, Liveright, \$2.00.
 Sticks and Stones, by Lewis Mumford. Boni, Liveright, \$2.50.
 Chalk Face, by Waldo Frank. Boni, Liveright, \$2.00.
 Sudden Wealth, by Henry James Forman. Boni, Liveright, \$2.00.
 Church Usher's Manual, by Willis O. Garrett. Revell, 50c.
 The Testing of Jim McLean, by Dillon Wallace. Revell, \$1.75.
 How to Heal One's Self, by Elwin L. House. Revell, \$1.50.
 The Development of the Sciences, Edited by Lorande Loss Woodruff. Yale University, \$3.50.
 The Origin of Biblical Traditions, by Albert T. Clay. Yale University, \$3.00.
 Eternal Rome, by Grant Showerman. Yale University, 2 vols., \$10.00.
 Chinese Ginger, by Catherine Atkinson Miller. Missionary Education Movement, (paper) 50c.
 Better Americans, Number Two, by Mary DeBardeleben. Missionary Education Movement, 85c.
 Young China, by Mabel Gardner Kerschner. Missionary Education Movement (paper), 50c.
 The Two of Us in Africa, by D. M. Rittenhouse. Revell, \$1.50.
 By a Way They Knew Not, by Mary Bennett Harrison. Revell.
 The Quest of the Hidden Ivory, by Josephine Hope Westervelt. Revell, \$1.75.
 Children's Rhymes of Travel, by Marjorie Wilson. Houghton, \$1.00.
 Science and Prayer, by Herbert Booth Smith. Revell, \$1.25.
 Bible Soul-Winners, by Louis Albert Banks. Revell, \$1.50.
 Tested Methods for Teachers of Juniors, by Mabel Crews Ringland. Revell, \$1.25.

The Life of the Ancient East

By JAMES BAIKIE

Author of "Wonder Tales of the Ancient World," "The Story of the Pharaohs," etc.

Recounts the strangely interesting story of modern excavations at Abydos, Tel-el-Amarna, Thebes, The Valley of the Kings, Lagash, Babylon, Nineveh, Troy, Mycenae, Knossos, and Gizeh. It is hard to see how a better book could be devised for bringing the average reader's knowledge of the ancient civilisations of Egypt, Mesopotamia, and pre-Homeric Greece up to date. It is admirably adapted for reading use by both teachers and students in the study of the Bible lands and peoples. As the author reminds us, we can now walk the Procession Street of Babylon where Nebuchadnezzar's chariot once rolled; we can go down into the tombs of the Pharaohs; we can read the letters which the King of Babylon wrote to the King of Egypt a hundred years before Moses was born; we can enter into the thoughts and lives of men who died five thousand years ago. Price \$4.00.

A Century of Excavation in the Lands of the Pharaohs

Also By JAMES BAIKIE

Including the discovery of King Tutankamen's tomb, this story of exploration and research, which reveals the Land of the Pharaohs as the Mecca of the archaeologist and treasure-hunter is told by Mr. Baikie in graphic and well-authenticated detail. 32 full page illustrations. Price \$3.00.

The Christian Century Press: Chicago

Fundamental Ends of Life: What Men Want, by Rufus M. Jones. Macmillan, \$1.75.
 The Historical Jesus, by C. Prepenbring. Macmillan, \$2.25.
 The History of Religion in the United States, by Henry K. Rowe. Macmillan, \$1.75.
 The Modern Use of the Bible, by Harry Emerson Fosdick. Macmillan, \$1.60.

Of Special Interest to

MINISTERS

The Mystery of Preaching. By James Black. (\$1.75).
 The Art of Preaching. By Charles R. Brown. (\$1.75).
 The Freedom of the Preacher. By W. P. Merrill. (\$1.25).
 The Preacher and His Sermon. By J. Paterson Smyth. (\$1.50).
 The Preacher and His People. By Francis J. McConnell. (\$1.50).
 Being a Preacher. By James I. Vance. (\$1.25).
 Preaching as a Fine Art. By R. C. Smith. (75c).
 The Art of Preaching in the Light of Its History. By E. C. Dargan. (\$1.75).
 That the Ministry Be Not Blamed. By John A. Hutton. (\$1.50).
 The Prophetic Ministry for Today. By Charles D. Williams. (\$1.50).
 Ambassadors of God. By S. Parkes Cadman. (\$1.50).
 The Minister and His Everyday Life. By Lloyd C. Douglas. (\$1.75).
 Preaching and Paganism. By A. P. Fitch. (\$2.00).
 Psychology and Preaching. By C. S. Gardner. (\$2.00).
 Preaching the Social Gospel. By Osora S. Davis. (\$1.50).
 Heralds of a Passion. By Charles L. Goodell. (\$1.25).
 Preaching and Sermon Construction. By Paul B. Bull. (\$2.50).
 Princes of the Church (Great Britain). By W. R. Nicoll. (\$3.00).
 Some Living Masters of the Pulpit (America). By Joseph Fort Newton. (\$2.00).
 Preaching in London. By Joseph Fort Newton. (\$1.50).
 Preaching in New York. By Joseph Fort Newton. (\$2.00).
 The Minister and His Greek Testament. By A. T. Robertson. (\$1.75).
 Dramatized Sermons. By R. C. Hallock. (\$1.50).
 Ten Minute Sermons. By W. R. Nicoll. (\$1.25).
 Five-Minute Sermons in Stories for Young Folks. By H. T. Sell. (\$1.25).
 Cyclopaedia of Sermon Outlines. By Aquila Webb. (\$3.00).

We pay postage

The Christian Century Press : Chicago

We Recommend:

Student's Historical Geography of the Holy Land. W. W. Smith. \$1.50.
 Short History of Our Religion. Somervell. \$1.75.
 Syllabus for New Testament Study. Robertson. \$2.00.
 Story of the Bible. Stock. \$1.25.
 Social Principles of Jesus. Rauschenbusch. \$1.15.
 Spiritual Energies in Daily Life. Rufus Jones. \$1.50.
 The Return to God. Shillito. \$1.25.
 The Returning Tide of Faith. Talbot. \$1.50.
 The Return of Christendom. Bishop Gore and others. \$1.75.
 What Men Most Need. Poling. \$1.60.
 The Religion of a Layman. C. R. Brown. 75c.
 The Victory of God (Sermons). Reid. \$2.00.
 Twelve Merry Fishermen. Hough. \$1.00.
 Sermons for Great Days of the Year. Conwell. \$1.50.
 Ten Minute Sermons. Nicoll. \$1.25.
 Sword of the Spirit. Newton. \$1.50.
 The Possibilities of Prayer. Bounds. \$1.25.
 The Philosophy of Prayer. Mahoney. \$1.00.
 The Power of Prayer. Twenty-two Authors. \$2.50.
 Prayer As a Force. Royden. \$1.25.
 Preaching in London. Newton. \$1.50.
 The Promise of His Coming. McCown. \$2.00.
 Psychology and the Christian Life. Pym. \$1.50.
 The Psychology of Power. Hadfield. 75c.
 Public Opinion and Theology. McConnell. \$1.50.
 Religion and Business. Babson. \$1.50.
 What Is Success? Babson. \$1.25.
 Tested Methods in Town and Country. Brimmer. \$1.25.
 Studies in the Epistle of James. A. T. Robertson. \$1.50.
 The Master and The Twelve. J. W. G. Ward. \$1.60.
 The Hymn as Literature. Reeves. \$2.00.
 Our Neighbors. MacLean. \$1.75.
 The Eagle Life. Jowett. \$1.50.
 Law vs. Lawlessness (Citizenship Conference Addresses). \$1.00.
 A Translation of Luke's Gospel. A. T. Robertson. \$2.50.
 The Effective Evangelist. Lionel B. Fletcher. \$1.50.
 Night Scenes of Scripture. Norman M. Caie. \$1.25.
 Personal Immortality. A. Gordon James. \$1.50.

THE CHRISTIAN CENTURY PRESS

440 S. Dearborn Street

CHICAGO

THE RELIGION of the SOCIAL PASSION

By CHARLES HENRY DICKINSON

"Here if anywhere is medicine for our sick time. An enlightening book by a true modern prophet."—Edward Alsworth Ross.
 "Gives an almost startlingly frank diagnosis of the great religious problem confronting men today."—Gerald Barnes Smith.
 "This book has gripped me ever since I first saw it in manuscript."—Charles Clayton Morrison.
 "I know of no other book which comes so near to formulating my own religious convictions."—Charles A. Ellwood.
 "A healthy book for the times."—Peter Ainslie.
 "The book is challenging from its opening statement."—The Congregationalist.
 "A truly remarkable book."—Protestant Advocate.
 "None but a Christian could have written this fine and noble book."—The Expositor.

Price \$1.75

THE MINISTER'S EVERYDAY LIFE

By LLOYD C. DOUGLAS

This book gives practical suggestions to ministers on the problems that confront them. In a clear journalistic style, and with delicious humor, it treats of marriages, church finances, sermon preparation, the visitation of the sick, funerals, the minister's reading, and other matters that will confront the minister daily, including the personal problems and confidences upon which his counsel and advice are sought.
 It is an unusual book and will be read with delight not only by ministers, but by any who are interested in the church and religion.

Price \$1.75

—WE PAY POSTAGE—

The Christian Century Press, 440 So. Dearborn St., Chicago

When writing to advertisers please mention The Christian Century.

Important Books on Religion

- 1 The Reconstruction of Religion, Ellwood, \$2.25.
- 2 Twelve Tests of Character, Fosdick, \$1.50.
- 3 Reconstruction of the Spiritual Ideal, Adler, \$1.50.
- 4 The Religion of the Social Passion, Dickinson, \$1.75.
- 5 Social Law in the Spiritual World, Rufus M. Jones, \$1.75.
- 6 Can We Find God? Arthur B. Patten, \$1.60.
- 7 Is God Limited? McConnell, \$2.00.
- 8 The Idea of God, Beckwith, \$1.50.
- 9 Religion in the Thought of Today, Carl S. Patton, \$1.50.
- 10 Man and the Attainment of Immortality, Simpson, \$2.25.
- 11 Religion and Life, Dean Inge and others, \$1.00.
- 12 Religious Foundations, Rufus Jones and others, \$1.00.
- 13 Christianity and Progress, Fosdick, \$1.50.
- 14 Imperialistic Religion and the Religion of Democracy, W. A. Brown, \$2.00.
- 15 Christianity and Social Science, Ellwood, \$1.75.
- 16 Goodspeed's New Testament, \$1.50 (Lib. Ed. \$3.00; pocket Ed., \$2.50).
- 17 Realities and Shams, Jacks, \$1.50.
- 18 Nevertheless We Believe, Scott, \$2.00.
- 19 The Suburbs of Christianity, Sockman, \$1.50.
- 20 Jesus, Lover of Men, Rix, \$1.50.
- 21 The Ethical Teaching of Jesus, Scott, \$1.50.
- 22 Jesus and Civil Government, Cadoux, \$2.00.
- 23 The Constructive Revolution of Jesus, Dickey, \$1.60.
- 24 The Religion of Jesus and the Faith of Paul, Deissman, \$2.00.
- 25 The Character of Paul, Jefferson, \$2.25.
- 26 The Meaning of Paul for Today, Dodd, \$2.00.
- 27 Seeing Life Whole, Henry Churchill King, \$1.50.
- 28 The Understanding of Religion, Brewster, \$1.50.
- 29 19th Century Evolution and After, Dawson, \$1.50.
- 30 Evolution and Christian Faith, Lane, \$2.00.
- 31 Where Evolution and Religion Meet, Coulter, \$1.25.
- 32 I Believe in God and Evolution, Keen, \$1.00.
- 33 Modern Religious Cults and Movements, Atkins, \$2.50.
- 34 Synthetic Christianity, Hough, \$1.50.
- 35 Recent Psychology and the Christian Religion, Hudson, \$1.35.
- 36 Religious Certitude in an Age of Science, Dinsmore, \$1.50.
- 37 Personal Religion and the Life of Devotion, Inge, \$1.00.
- 38 Toward an Understanding of Jesus, Simkhovitch, 75c.
- 39 The Holy Spirit and the Church, Gore, \$2.25.
- 40 The Larger Faith, C. R. Brown, \$1.50.
- 41 Mobilizing for Peace, Jefferson and others, \$2.00.
- 42 The Minister's Everyday Life, Douglas, \$1.75.
- 43 Lincoln and Others, Clark, \$1.50.
- 44 Religious Perplexities, Jacks, \$1.00.
- 45 A Living Universe, Jacks, \$1.00.
- 46 Lost Radiance of Christian Religion, Jacks, 75c.
- 47 Mahatma Gandhi, Rolland, \$1.50.
- 48 Personality and Psychology, Buckham, \$1.75.
- 49 World's Great Religious Poetry, Hill (new Ed.) \$2.50.
- 50 The Imperial Voice, Hough, \$1.50.
- 51 Foundations of Faith, Orchard, \$1.75.
- 52 Christian Church in the Modern World, Calkins, \$1.75.
- 53 Problems of Belief, Schiller, \$1.25.
- 54 Christian Thought: History and Application, Troeltsch, \$1.75.
- 55 Belief in God, Gore, \$2.25.
- 56 Belief in Christ, Gore, \$2.25.
- 57 War: Its Causes, Consequences and Cure, Page, \$1.50.
- 58 Dummelow's One Volume Commentary, \$3.00.
- 59 The Undiscovered Country, Atkins, \$1.50.
- 60 Jerusalem. Past and Present, Atkins, \$1.25.
- 61 Faith and Health, Brown, \$2.00.
- 62 Science and Life, Millikan, \$1.00.
- 63 The Haunted House, Luccock, \$1.50.
- 64 Papini's Life of Christ, \$3.50.
- 65 St. Paul on Trial, Stoll, \$2.50.
- 66 Christianity and Modern Thought, C. R. Brown and others, \$2.50.
- 67 The Decalogue of Science, Wiggam, \$3.00.
- 68 The Spread of Christianity, Hutchinson, \$1.25.
- 69 Source Book Teaching of Jesus, Burton, \$2.00.
- 70 Riverside New Testament, Ballantine, \$3.00.
- 71 Christian Unity and the Gospel, Simpson and others, \$1.50.
- 72 Religion of Wise Men, Wates, \$1.50.
- 73 Modern Discipleship and What It Means, Woods, \$1.25.
- 74 Twenty Sermons by Famous Scotch Preachers, Simpson, \$2.00.
- 75 The Modern Use of the Bible, Fosdick, \$1.60.

Note: Any of the above books may be ordered by number.

**The Christian Century
Press • Chicago**

When writing to advertisers please mention *The Christian Century*.

DUMMELOW'S

ONE VOLUME BIBLE COMMENTARY

Edited by J. R. Dummelow
Queen's College, Cambridge

Now only \$3.00

1250 pages of compact, clearly stated information supplemented by a section of maps of Biblical lands and plans of the Temple. An opening section which contains general articles on varied aspects of Biblical study—each written by a recognized authority—is of help in studying not only the Bible as a whole, but also modern books in every religious field. The main body of the volume is made up of detailed comment, covering the entire Bible verse by verse. This includes a searching introductory article to each book. It is as easy to turn to the comment on a verse as it is to find that verse in the Bible—the arrangement is the same.

Sunday school teachers and general readers who wish to do thorough work are finding Dummelow as helpful as are ministers themselves.

Authoritative Opinions

"Whatever other commentaries a minister may have, Dummelow at his elbow is indispensable."—*Dan Brummitt*, editor Northwestern Christian Advocate.

"More information, attractively presented, than can be found in the same amount of space in the whole realm of Bible literature."—*Bishop C. P. Anderson*.

"Dummelow is indispensable to the student or minister who would come quickly to a series of accurate and useful articles and comments on the Bible."—*Dr. Ozora S. Davis*.

"When asked, I invariably reply that Dummelow is the best one volume commentary and that it is surprising how much information has been packed in that volume."—*Bishop Edwin D. Mouzon*.

Special Features

I—THE GENERAL ARTICLES.

The opening section of brief general articles, which more than one prominent churchman has written us is alone worth the price of the volume, gives a careful survey of the entire field of Christian study. The wide variety of topics, each treated by a distinguished scholar, ranges from the results of recent historical investigation to the statement of the various views on important doctrinal subjects.

II—INTRODUCTIONS TO THE BOOKS

The circumstances under which the book was originally written, the mental situation of the generation to whom it was addressed, the actual need that it was designed to meet at the time written and discussed. Date and authorship are studied and frequently an outline of the book in relation to other books is shown. In no case does this introduction attempt to bias the reader in his interpretation. Its intention is rather "to remove difficulties, strengthen faith and lead to a wider study and fuller comprehension of the Word of God."

III—THE COMMENTARY ITSELF

Line by line the Bible is commented on—nearly eleven hundred pages wherein the student in a moment can find concise yet comprehensive notes on any passage in the scriptures. The entirely unprejudiced scholarship with which these comments are compiled has received tribute from critics of all denominations.

The following from among the types of information covered may illustrate the range of knowledge at the instant command of the owner of a Dummelow:

1. Explanation of historical references.
2. Quotation of illuminating passages from Apocrypha or early Christian writings.
3. Citation of related passages in other parts of the Bible.
4. Description of an ancient custom or legal practice referred to.
5. Explanation of a term or phrase unfamiliar to a modern reader.
6. Mention of contrasting interpretations to obscure lines.
7. Analysis of a chain of thought as it progresses through a section.
8. Clearer renditions of the original text.
9. Statement of the effects of certain passages in subsequent history or church ritual.
10. Notation of geographical peculiarities and references to the appended group of maps.

Price of Book \$3.00 [We pay postage]

THE CHRISTIAN CENTURY PRESS
440 S. Dearborn St., Chicago

Let the Nations OUTLAW WAR!

PRESIDENT COOLIDGE has come out for the Outlawry of War and expressed his sympathy with those who are working for it. ¶ *Senator LaFollette* stands for Outlawry in his Madison Square Garden speech, and the *Progressive platform* contains an Outlawry plank. ¶ *Governor Bryan* declares for Outlawry and the *Democratic platform* contains an Outlawry plank. ¶ *The Presbyterian General Assembly* last May declared for Outlawry and the *Methodist General Conference* asserted: "We are determined to outlaw the whole war system." ¶ *Hundreds of church bodies* have passed resolutions during the year 1924 demanding the Outlawry of War. ¶ *Senator Borah's* resolution to outlaw war has lain on the table of the United States Senate awaiting just such an expression of public opinion before being brought for discussion and action.

The term is upon many lips. It has passed in less than a year into international currency, yet it is doubtful that the public has a clear grasp of its meaning, or of the purposes and procedures of those who stand sponsor for so great a program. *The next three months are pivotal in the outlawry movement.* By the time Congress takes up Outlawry there should be formed a strong and intelligent public opinion on the proposal. A mighty moral impulse is about to be released; it should be something more than an impulse of sentiment; it should be controlled and aimed by understanding and judgment.

To this end *The Christian Century* announces a discussion in its pages, every week for three months or four, dealing with every aspect of the Outlawry of War proposal. Dr. Charles Clayton Morrison, editor of *The Christian Century*, has invited Senator William E. Borah, Mr. S. O. Levinson, Professor John Dewey, Colonel Raymond Robins, Judge Florence Allen, and others, not only to write independent articles, but to give

their counsel in making the editorial discussion an authentic interpretation of this next great step in civilization.

Among the questions treated will be these:

The Essentials of Outlawry.
What Is War?
What Is Law?
Shall We Outlaw War or Only "Aggressive" War?
A Real International Court.
The Geneva Protocol and the Outlawry of War.
How to Proceed to Outlaw War.
Outlawry and National Security.
Can the League of Nations Outlaw War?
A Historic Example of Successful Outlawry.
Is an International Military Force Necessary?
The Pseudo-Outlawry of War.
Outlawry and Pacifism.
Outlawry and the Churches.
Outlawry and the Right of Revolution.
Can America Afford to Submit to the Compulsory Jurisdiction of an International Court?
Outlawry and Disarmament.
Outlawry and Arbitration.
Outlawry the Solution of America's Participation in World Affairs.

Within the past two years *The Christian Century* has laid the idea of Outlawry of War directly upon the consciousness of the churches of America. This journal of religion has become the chief organ through which the moral and spiritual leaders of the churches find their most sensitive contact with the aspiring life of the world outside the churches as well as within them.

If you are not already a subscriber, you will wish to share in the great year upon which *The Christian Century* is now entering.

The CHRISTIAN CENTURY

A Journal of Religion

CHARLES CLAYTON MORRISON - - Editor
PAUL HUTCHINSON - - Managing Editor

Published Weekly : \$4 a Year

Sign mail

When writing to advertisers please mention *The Christian Century*.

Discovering America's Greatest Preachers!

WHO ARE the twenty-five most vital preachers in America today? ¶ Is there any better way of answering this question than to ask America's ministers themselves? ¶ Preachers know best who the great preachers are—at least they know more about preachers beyond their local field than laymen do. ¶ Whom do the preachers of America regard as their leaders?—the men with deepest and most prophetic vision?—the men of outstanding pulpit power?—the men whose message most vitally interprets the mind of Jesus Christ?—the pulpiteers whose thinking most deeply and potently influences the thinking of the church and the course of events in the moral life of the nation? ¶ Can we find twenty-five such men? ¶ The Christian Century is projecting a poll of the 100,000 Protestant clergymen of America to discover who are the twenty-five most influential preachers in the length and breadth of the land.

When the poll is completed each one of the twenty-five will be invited to contribute a sermon to appear in alternate issues of The Christian Century—every other week during the year 1925.

The Up-Surge of Religion

THERE IS MORE VIGOR in the religious world today than for generations. On every continent, in every faith, the tide of a new life is running strong. You cannot gauge the modern world without knowledge of this newly aroused religious life. One of the features that makes The Christian Century—an undenominational journal of religion—unique is its treatment every week of the News of the Christian World. Nothing else of the kind is being printed in America, nor in any other land. Consider, for example, the varied picture of events presented in a single recent issue of The Christian Century:

COUNTRY	AFFILIATION	SUBJECT
Guatemala	Presbyterian	Bible translation.
Switzerland	Non-denominational	Near East relief plans.
Japan	Non-denominational	Students enter ministry.
Russia	Lutheran	First general synod held.
China	Baptist	Institutional church work.
England	Anglican	Dean Inge vs. Anglo-Catholics.
India	Non-denominational	Lectures on Christianity.
China	Congregational	Timber becomes missionary.
China	Baptist	College converts students.
Canada	Anglican	Woman delegate embarrasses.
Austria	Roman Catholic	Zionist leader baptised.
England	Roman Catholic	Would enter Oxford.
England	Non-denominational	Moffat translation ready.
Near East	Non-denominational	Urges chance for Turks.
Russia	Non-denominational	Anti-War Sentiment strong.
China	Baptist	Plague serum works.
Japan	Non-denominational	Anti-War protest to America.
Europe	Non-denominational	Student friendship meet.
Europe	Non-denominational	Will help Protestants.
Europe	Non-denominational	Christian Endeavor convention.
World	Roman Catholic	Pope watches politics.
World	Methodist	Benevolent income fails.
World	Non-denominational	Christian Endeavor plans.
World	Methodist	Add 50,000 church members.
United States	Roman Catholic	Holy Name society meets.
United States	Methodist	Women have new plan.
United States	Congregational	Prize for church unity.
United States	Non-denominational	To aid Japanese relations.
United States	Episcopal	Reservation issue.
United States	Presbyterian	Challenge Dr. Inman.
United States	Non-denominational	Gilbert Murray visits.
United States	Presbyterian	Question statistics.
New York	Methodist	Wine defense prize.
Kansas	Presbyterian	Fortune to denomination.
Massachusetts	Non-denominational	Student evangelistic mission.
Michigan	Non-denominational	Bible distribution.
Michigan	Non-denominational	Professor tours world.
Illinois	Presbyterian	Oliver institute plans.
New York	Jewish	Rabbi at Holy Sepulchre.
Colorado	Methodist	Theological faculty changes.
Colorado	Episcopal	Exhibit church art.
Illinois	Independent	Church broadcasts.
Massachusetts	Non-denominational	Cabot on ministry.
New York	Y. M. C. A.	Secretaries shifted.
Illinois	Disciples	Church decided.
Massachusetts	Non-denominational	Prays for court.
New York	Methodist	Build Negro church.
Ohio	Congregational	Church runs radio station.
South Dakota	Congregational	Show devotion to church.
Tennessee	Baptist	Negro theological school.
New York	Presbyterian	Fowler and Campbell Morgan.
New York	Episcopal	Seaman's Institute plans.
Wisconsin	Presbyterian	P. F. F. campaign.

This will make mighty interesting reading!

Interesting not for ministers only, but for all thoughtful men and women inside and outside the churches.

Twenty-five characteristic sermons by the twenty-five most eminent preachers selected by the ministry itself, will thus reflect the things held vital by the leadership of present-day Protestantism in America. The church's mind is, in large measure, the mind which its ministers create by preaching. And the rank and file of ministers look up to a few great leaders whose thoughts and accents are contagious and potent. Thus when you get into the minds of these leaders you have a clue to the thinking that is dominant in the church today, or if not today, will surely be dominant tomorrow.

Who are these men?

Will you—clergyman reader of this announcement—help us find them? Will you help us by yourself nominating ten preachers for our list of twenty-five.

The polls will close December 1, 1924.

Announcement of the Great Twenty-five will be made by December 15.

The first sermon will appear early in January, 1925.

Use ballot below. Any clergyman whether a subscriber to The Christian Century or not is entitled to nominate ten greatest leaders.

Let the Ballots Roll In!

Ballot for America's Greatest Preachers

(To be used by clergymen only)

I nominate on sheet which I attach hereto the names of ten ministers whom I regard as the leading preachers of America.

My name and address _____

My denomination _____

mail coupon today →

When writing to advertisers please mention The Christian Century.

*A book of wisdom, practical sense
and delicious humor*

The Minister's Everyday Life

By LLOYD C. DOUGLAS

Author of "Wanted—A Congregation"

THERE is more of practical wisdom—and it is more effectively put—in this new book than in several courses in homiletics. That every chapter is lightened up with delicious humor is greatly in the book's favor, for there is no quality that will save the minister from bungling in the complex relationships to which he is called like just this feeling for humor. If a minister has counseled with Dr. Douglas, through his books, "Wanted—A Congregation" and "The Minister's Everyday Life," he will find himself continually reverting, as he meets his peculiar problems, to the suggestions and warnings indicated in such unique way by this minister-author.

If you are a minister, secure for yourself a copy of "The Minister's Everyday Life."

If you are a layman—or laywoman—purchase a copy at once for your minister. (The book is beautifully printed and bound, and makes a fitting gift.)

Price, \$1.75 (We pay postage)

The CHRISTIAN CENTURY PRESS

440 South Dearborn Street, CHICAGO

When writing to advertisers please mention The Christian Century.

ISSUE 43